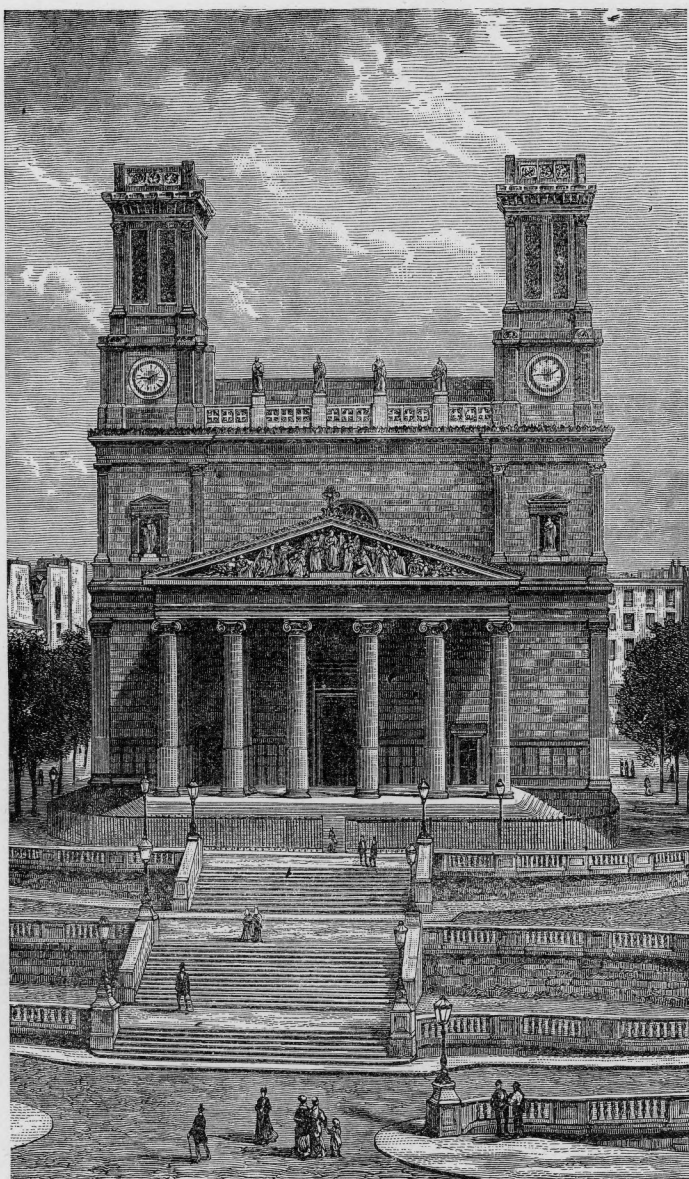


**ANNALS  
OF THE CONGREGATION  
OF THE MISSION**



THE PARISH CHURCH  
OF ST VINCENT DE PAUL, PARIS



SAINT VINCENT DE PAUL  
—  
ANNALS  
OF THE  
CONGREGATION OF THE MISSION  
OR  
A COLLECTION OF EDIFYING LETTERS

WRITTEN BY PRIESTS OF THE MISSION AND  
SISTERS OF CHARITY.

ISSUED EVERY THREE MONTHS.

—◆◆◆—  
ENGLISH EDITION

VOL. XIII., A. D. 1906. No. 1

NO. 49



Paris, Rue de Sèvres, 95

SAINT JOSEPH'S HOUSE  
EMMITSBURG, MARYLAND  
U. S., N. AMERICA

1906

SAINT VINCENT DE PAUL  
ANNALS  
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1906

## THE YEAR 1905.

We select some passages from the Circular of the Superior General for the New Year. These extracts summarize such items as may interest the entire Family of St. Vincent de Paul, and to which during the past year we had not occasion to advert in the *Annals*.

Beyond France, with whose situation you are acquainted through the public press, with the exception of Germany, all our Provinces are in their normal condition and the blessing of Heaven attends the discharge of the functions of our Institute. Meanwhile, several republics of the American continent are creating much opposition to ecclesiastical authority and closing their gates to Catholic missionaries. Under such circumstances our works must suffer, as well as the health of our confrères whose labors exceed their physical strength. This is the fate of our Families of Salvador, Guatemala, and Ecuador. The Visitor of Colombia has recently opened a mission house for the Indians of Tierradentro, and the Visitor of the Province of the Pacific has organized the seminary of La Paz, in Bolivia. In Chili, and the Argentine Republic, the work of the missions is taking firmer hold and its development affords us great satisfaction, whilst the apostolic schools are preparing new recruits. We hope to inaugurate the intern seminary at Santiago next May. In Brazil, all our works give fair promise of prosperity. Would that we could furnish more laborers to evangelize those nations, so destitute of religious advantages and so appreciative of those whom they designate as "the holy Fathers."

\* \* \*

We have shared the grief of our confrères of the United States of North America, who this year mourned the loss of the venerated Father Thomas Smith, who was at first

Visitor of the whole Province of this portion of our vineyard, and who, with a disinterestedness deserving of the highest eulogy, asked to be permitted to share his solicitude with the worthy Father McGill, to whom he ceded the most important of his establishments. Since the division of the Province, he continued to give proof of his devotedness to the Congregation, by the solidity of his judgment, and the wisdom of his administration. A life prodigiously laborious,—a long and excruciating malady, patiently endured, merited for him a most edifying death.

The bishops of Mexico manifest great confidence in the Sons of St. Vincent de Paul, several being desirous to confide to them either a seminary or a mission-house; but the Visitor, not having as yet a house of formation, can only dispose of the subjects furnished him by the Visitor of Spain; now, the latter, solicited at the same time by the Visitors of the Antilles and the Philippines, is unable, notwithstanding the prosperity of his apostolic schools, and his seminary, to supply, at once, so many needs besides those of his own Province, save at the risk of losing sight of the words of our Lord, *messis multa operarii autem pauci*. However, we have recently accepted two new houses in Spain.

In the two Provinces of Catalonia, and Portugal, I see nothing noteworthy save their growth and future promise; I am most anxious that the missions to the poor country people be well provided for; this is our work, and one to which we are bound by our fourth vow, our fidelity to this vow, with the observance of our Rules, is our best guarantee for the future.

In Italy, considerable good is already effected, as well in the seminaries of which we have the spiritual direction, as in those in which we exercise the professorship. Neither ourselves nor the Visitor of Naples, could, so far, respond favorably to the solicitations of several bishops. The

seminaries of Caltagirone, in Sicily, and San Marco Argentario are the only ones that we have accepted this year.

In view of the third end of our Institute, the formation of the clergy, we shall continue to prepare some of our young priests for the academic grades, so appreciated by the clergy, and on this point, I beg all the Visitors to follow our example, according to the desire so strongly emphasized by the Holy See. In this matter the gravest interests of the Company are involved.

The Sovereign Pontiff has imposed a great sacrifice upon us in choosing our very dear and most worthy Visitor of Turin, Rev. Emile Parodi, for the Archiepiscopal See of Sassari in Sardinia. This is an immense loss for our two Families of Piedmont; but the well-known devotedness of this prelate justifies the assurance that, even in his elevated position, he will not cease to render them all the services in his power; he has already asked and obtained our confrères for the direction of his seminary.

\* \* \*

Concerning our Provinces of Germany, Austria, Belgium, Ireland, and Poland, there is nothing to be added to what was said of them last year, except to express the wish that God will continue to bless them more and more. May the melancholy events that so deeply affect Russia, bring, with liberty of conscience, the restoration of our Province of Warsaw. The Polish Daughters of Charity, who have by their devotedness to the poor wounded soldiers, in the late war, so much edified the public, will have contributed not a little to arouse the schismatics to a sense of the vitality of Catholicity, and to induce all to fully estimate the spirit of devotedness and simplicity with which St. Vincent inspires his Children. It is not alone in Russian Poland that the Daughters of Charity exert so salutary an influ-

ence, and are asked for to care for the afflicted, it is the same everywhere, even among the schismatic Greeks. We are now about to reply to a Roumanian Prince, who desires to make a foundation for the Daughters of Charity, at Bucharest, the capital of his kingdom. His petition is offered in terms as honorable for the sisters as for His Highness: the spectacle presented by Catholic charity in Turkey has induced him to undertake this good work.

In Turkey in Europe, and in Syria, our confrères employed in the colleges experience true consolation in the prosperity of their establishments. Those who devote themselves to the care of our sisters and their works cannot be otherwise than encouraged in the exercise of their ministry, on beholding the salutary influence exerted throughout the East by the Daughters of Charity, who seem daily to be more highly appreciated. With the requisite permission of the Propaganda, we shall open a mission-house at Broumana for the Catholics of Lebanon.

In Persia, as in Turkey, our sisters powerfully aid the Missionaries, as well in the schools and patronages, as in the dispensaries, and the visits to the poor. This mission at present is being severely tried by famine.

\* \* \*

The same conditions prevail in Abyssinia. The Superior, Father Gruson, wrote me quite recently: "The locusts have devoured everything: harvests, foliage on the trees, grass in the prairies,—everything has disappeared. Hundreds of families surround our residence making the air resound with their heartrending cries. We give what we can, but we are so poor! May God have mercy on so many unfortunate creatures!

The mission of Madagascar has passed through a very trying ordeal this year. An insurrection of the natives against the Europeans, nearly proved fatal to two of our

confrères, Fathers Cotta and Coinard, and resulted in a loss to the mission which Mgr. Crouzet estimates at seventy-one thousand, two hundred seventy-five francs. (\$14,255.) We are powerless to retrieve the heavy loss.

\* \* \*

In China, the movement towards conversion which I mentioned in my last Circular, instead of relaxing grows stronger.—In sending me the summary of spiritual fruits quite recently, the Procurator at Shang-Hai writes: “As you may perceive, Most Honored Father, your Children’s labors have indeed been blessed by Almighty God. In the North, especially, there can be not the slightest doubt of the realization of the words: *Sanguis Martyrum semen christianorum*. In this land, watered by the blood of our martyrs, the spread of Christianity is more notable from year to year. Some of the general figures are, moreover, very consoling. The total number of Christians in our divers vicariates, has this year increased to twenty-three thousand; more than twenty thousand pagan adults have renounced their superstitions, and received the Sacrament of Baptism; fifty-one thousand little Chinese of pagan families, regenerated before death, in the waters of Baptism, have gone to heaven there to augment the number of angel-protectors for our missions of China.” Such results make sufficiently evident the necessity for the heads of each mission, and the Visitor of each Province to foster the vocations which God provides for them. This Province has had with us the grief to lose its excellent Visitor, Father Boscot, and two Vicars Apostolic, Mgr. Bray, and Mgr. Favier; these three deaths were most edifying. The court of Pekin and the Catholic press have furnished remarkable evidences of the high esteem in which the Vicar Apostolic of Pekin was held, for the greatness of soul, the fortitude and courage which he evinced during the long



siege of this capital, and in face of the ruin of all his establishments. In consequence of these deaths, Mgr. Jarlin, former coadjutor, becomes Vicar Apostolic of Peking, and Mgr. Ferrant, Vicar Apostolic of North Kiang-Si. We have appointed Rev. Claude-Marie Guilloux, Visitor of the Province.

\* \* \*

To these items of information relative to the state of the Congregation, I add the list of the Missionaries sent during the course of the year to foreign Missions:

*Province of Constantinople.*

Rev. François Goudy.  
Rev. Paul Verschoore.

*China.*

Rev. Georges Rolland.  
Rev. Jean Salon.  
Rev. Jean Delaigue.  
Rev. Louis Pech.

Rev. Charles Magne.  
Rev. Alphonse Raamaakers.  
Rev. Louis Schmid.  
Rev. Paul Corset.  
Rev. Jean Serre.  
Rev. Adolphe Buck.  
Rev. Charles Jean.

Br. Joseph Van Tiggel, coadj.  
Br. Anthony Pignatelli, "

*Persia.*

Rev. Émile Maynadier.  
Rev. Henry Allain.  
Rev. John Geoffroy.  
Rev. Bertrand Puyaubreau.

*Syria.*

Rev. Émile Romon.  
Rev. Paul Blanchet.  
Rev. Jules Urbin.  
Rev. Joseph Azouri.

*Central America and  
Colombia.*

Rev. Raphaël Poupart.  
Rev. Auguste Nicholas.  
Rev. Marien Castillo.  
Rev. Joseph Trullo.  
Rev. Gaston Roustain.

*Province of the Pacific.*

Rev. Gustave Houllier.  
Rev. Gabriel Briand.  
Rev. Henry Martin.  
Rev. Émile Oliver.  
Rev. Theobold Lalanne.  
Br. Émile Manières, cleric.  
Br. Victor Emourgeon, coadj.  
Br. Celestin Vaylet, coadj.

*Brazil.*

Rev. Tobie Dequidt.

Rev. Henry Hauspie.

Rev. Paul Dupis.

Br. Henry Corbey, coadj.

Br. Jean Mertens, coadj.

*Argentine Republic.*

Rev. François Boudat.

Br. Eutrope Hervau, coadj.

*Abyssinia.*

Rev. Joseph Baetemann.

## FRANCE

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Being unable any longer to furnish copies of *Vol. I., Eng. Ed.*, we republish from that Vol., pp. 263, 118, the two following articles which are indicated among *Readings for Feasts*.

### SAINT VINCENT DE PAUL AND THE LITURGICAL YEAR.

The beautiful work published by Dom Guéranger, a Benedictine of Solesmes, under the title of the *Liturgical Year*, will remain as one of the most remarkable productions of Christian literature of the nineteenth century. Our readers will doubtless be happy to peruse the pages consecrated to St. Vincent de Paul, in the volume recently published,<sup>1</sup> and which comprises the feasts of the Saints honored during the months of July and August.

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### JULY XIX.

#### SAINT VINCENT DE PAUL, CONFESSOR.

Vincent was the man of *faith that worketh by charity*.<sup>2</sup> Having come into the world at the close of the age in which Calvin was born, he found the Church mourning over the numerous nations which error had recently separated from Catholicity. On all the coasts of the Mediterranean, the Turks, personal enemies of the Christian name, multiplied their piracies. France, exhausted by

<sup>1</sup> Dom Guéranger died, leaving unfinished his *Liturgical Year*; but, happily, a successor was found capable of continuing the work. From the latter we borrow the pages which we present to the reader.

<sup>2</sup> 1 Gal., v., 6.

forty years of religious wars, escaped from the dominion of heresy at home, only to give a strong support to heresy abroad, by the contrast of a senseless policy. On her eastern and northern frontiers frightful ruin prevailed, extending even to the provinces of the west and centre, on account of the intestine struggles to which anarchy had given rise. But far more lamentable than this material state of affairs was the condition of souls. The cities alone still preserved, with a remnant of precarious tranquillity, the liberty of worshipping God. But the country people neglected, sacrificed, were contending with scourges of every kind, with no solace in their miseries, but from a clergy who were frequently abandoned by their prelates; who in many places were unworthy of their high dignity, or who through their ignorance were unable to cope with the difficulties.

Then it was that the Holy Ghost, to avert these evils, and at the same time a thousand others, both new and old, raised up Vincent, a man of wonderful simplicity of faith, the sole foundation of a charity which the world, ignorant of the power of faith, could not understand. The world admires the works which filled up the life of the former Shepherd of Buglose; but the secret spring of this life is beyond its grasp. It sought to copy these works; but, like children who strive in their play to erect palaces, it was astonished in the morning to find the constructions of the evening in ruins; the cement of its philanthropy was of no greater efficacy than the slimy water with which children seek to bind the materials of their frail buildings; and the edifice, which the world pretended to replace, is still standing, ministering alone to the multiplied needs of suffering humanity. For faith only understands the mystery of suffering; faith only can fathom these sacred depths which the Son of God has measured; for faith alone, by associating man to the counsels of the Most High, unites

him at the same time to the power and love of this same faith. Hence, the solidity and durability of those benevolent works which spring from faith. The boasted liberality of these modern Utopian teachers knew nothing of this secret; and, nevertheless, this liberality is also from God, whether they admit it or not; but it enchains more than it releases; it is more alive to justice than to love; and for this reason, when contrasted with that divine charity which comes from heaven, it seems only a mocking image from the abode of the wicked.

Vincent loved the poor with a love of predilection—because he loved God, and faith disclosed to him our Lord in them. “O, God,” said he, “how beautiful it is to behold the poor, if we consider them in God, and in the esteem in which the Son of God held them! Often, indeed, they have scarcely the appearance or the mind of rational beings, so gross and earthly are they. But, reverse the picture, and you will see by the light of faith that the Son of God, who made himself poor, is represented to us by these abandoned creatures; He who in his Passion had hardly the figure of a man, and who passed for a fool in the estimation of the Gentiles, and who was a stumbling block to the Jews; yet he styles himself the evangelist of the poor; *Evangelizare pauperibus misit me*.<sup>1</sup>

This title of *Evangelist* of the poor was the only ambition of Vincent, the great aim of his life, the explanation of all he accomplished in the Church. To secure heaven for the miserable, to labor for the salvation of those abandoned by the world, commencing with the poor country people so neglected, was his chief desire; every thing else to him “was secondary.” And he added, speaking to his Missionaries, “we would never have undertaken to prepare others for ordination, nor conduct ecclesiastical seminaries, had we not judged it necessary for securing the welfare of the

<sup>1</sup> Luke iv, 18.

people, and preserving the fruits of the Missions, to have good priests among them." It was to furnish him with an occasion to consolidate his work, that God conducted the apostle of the poor to the royal council of conscience, in which Anne of Austria confided to him the labor of remedying the abuses existing among the higher clergy, and the choice of prelates to govern the churches of France. To banish the evils caused by the fatal abandonment of the people, it was necessary to place at the head of the flock, pastors who could say with their Divine Chief, "I know mine and mine know me." <sup>1</sup>

It is well understood that we could not recount in these pages the history of the man in whom universal charity was, as it were, personified. But we can say that he had no other inspiration than that of the Apostolate in those immortal campaigns, from the prison of Tunis, in which he was a slave, to those ruined provinces for the relief of which he furnished millions; we behold him in contact with every species of physical suffering, affording relief to misery of all kinds. He desired, by ministering to the wants of the body, to gain the souls of those for whom Christ was pleased to accept bitterness and anguish. We can but smile at the effort by which, in a period wherein the Gospel is rejected while its benefits are retained, certain sages pretend to refer the honor of such enterprises to the philanthropy of the author. The intellectual battlefields of our time have a more plausible defense; and men no longer fear to ignore the work, that they may afterwards logically ignore the workman. But to the abettors of this philosophy, if any exist, it will be well for them to reflect on these words from which Vincent de Paul, whom they claim to be the founder of their philanthropic system, deduced the principles which were to govern the acts and views of his disciples:

1. John x, 14.

“Whatever is done for charity is done for God. It does not suffice to love God, if we do not also love our neighbor ; and we could not love our neighbor as ourselves, if we did not procure him the good which we are obliged to seek for ourselves, namely, divine charity, which unites us to him who is our Sovereign Good. We ought to love our neighbor as the image of God and the object of His love, and cause men to love their most amiable Creator in return, and love one another with charity for the love of God who so loved them as to deliver up his own Son to death for their salvation. But, let us recognize, I pray you, in this Divine Saviour the perfect model of the charity which we should have for our neighbor.”

These principles, certainly, are not found in the philosophy of the deist or of the atheist, nor in the theophilanthropy which, during the last century led to the insane appointment of burlesque festivals, in which these sophists unjustly arrogated to themselves the privilege of placing among the great men of their calendar, Vincent de Paul ! It is not nature, nor any of the vain divinities of false science, but the God of Christianity, the God made man to save us in taking upon Himself all our miseries, who was the sole guide of the greatest benefactor of humanity in our times. *Nothing pleases me but in Jesus Christ*, he loved to repeat. Not only, like all the Saints, faithful to the order of divine charity, he wished this adored Master to reign in his own heart before thinking to establish His reign in others ; but rather than undertake anything of himself, by the suggestions of reason alone, he took refuge in the secret of the face of the Lord,<sup>1</sup> that his own name might be ignored.

He wrote: “Let us honor the hidden life of the Son of God. This is our centre, and this is what He demands of us for the present, and for the future, and forever, unless His Divine Majesty should make known in a way which

<sup>1</sup> Psalm xxx., 21



cannot be mistaken, that He has other designs upon us. Let us honor particularly this Divine Master in his moderation. He did not wish to do all that was in his power, to teach us to be content when it is not expedient to perform all that we are capable of accomplishing, but only what charity requires, conformably to the Divine Will. \* \* “Oh! how admirably do they honor our Lord who follow the orders of Divine Providence, but who never anticipate! Is it not true and most reasonable, that you wish your servant to undertake nothing without your order? And if this be reasonable on the part of one man towards another, with how much stronger reason should such be the conduct of the creature towards the Creator!”

Vincent, therefore, strove, according to his own expression, *to walk at the side of Providence*, being careful never to advance a single step alone. Hence, it was seven years before he was willing to accept the proposal of General de Gondy, or to found his Congregation of the Mission. Again, he subjected his faithful coadjutrix, Mademoiselle Le Gras, to a long trial, when she believed herself called to the spiritual service of the first Daughters of Charity, who were without any bond of union, or any community life, but were mere assistants to the Ladies of condition whom the man of God had assembled in his confraternities. “As to this employment,” said he to her, after repeated solicitation on her part, “I beg you, once for all, to think no more of it until our Lord manifests His will. You seek to become the servant of these poor girls, and God wishes you to be His servant. For God’s sake, Mademoiselle, let your heart honor the tranquillity of the Heart of our Lord, thus you will be able to serve Him. The kingdom of God is peace in the Holy Ghost; He will reign in you, if you are in peace. Abide, therefore, in peace, if you please, and you will thereby render sovereign honor to the God of peace and love.”

What a sublime check to the feverish zeal of an age like ours, given by a man whose life was so well filled! How often, in what at the present day is termed *works*, human pretensions in resisting the inspirations of the Holy Spirit, paralyze the effects of grace! whilst unconsciously, like "the poor worm crawling on the earth, not knowing whither it goes, seeking only to hide himself in Thee, O, my God! who art all his desire," Vincent de Paul sees the apparent inertia of his humility exceeding in fruitfulness the intrusive attempts of thousands of others. "It is Divine Providence that has so solidly established your Company," said he to his Daughters at the close of his long career, "For, I ask you, who has done this? I could not have thought of it. We never had any such design. I have been reflecting on it again to-day, and I said to myself: 'Was it you who thought of forming a Company of Daughters of Charity? Oh! no; was it Mademoiselle Le Gras? Not at all.' O, my Daughters, I thought not of it; your Sister Servant did not think of it, neither did Mr. Portail (the first and most faithful companion of Vincent in the missions); it is then God who thought of it for you: we may therefore say, that He is the author of your Company since we cannot find any other."

But, if his incomparable reverence for God made it incumbent on him to do nothing more than an instrument effects in the hand of him who uses it, the divine impulse once being given, he could brook no delay in following it, nor suffer any sentiment in the soul but that of absolute confidence. He wrote again with charming simplicity to the co-operatrix whom God had given him: "I always perceive in you human sentiments; you think that all is lost when I am sick. Oh! woman of little faith, why have you not more confidence, why are you not more submissive to the guidance and example of Jesus Christ. The Saviour of the world depended on God His Father, for the welfare

of his entire Church; and, you for a handful of daughters whom Providence has wonderfully raised up and assembled, you think that he will fail you! Ah! Mademoiselle, humble yourself very much before God."

Need we be surprised that faith, the sole inspiration of such a life, the solid foundation of what he was for his neighbor and for himself, should be in the eyes of Vincent de Paul a priceless treasure? He who was indifferent to no species of suffering, even when merited; he who, on one occasion, by an heroic stratagem took upon himself the chains of a galley slave, was pitiless in presence of heresy; nor had he any rest until he had obtained the banishment or the chastisement of sectarians. This is the testimony rendered of him in the Bull of his Canonization by Clement XII., alluding to that fatal error of Jansenism which our Saint was the first to denounce and combat. Never, perhaps, were these words of Holy Writ so fully verified as on this occasion: *The simplicity of the just shall guide them, and the deceitfulness of the wicked shall destroy them.*<sup>1</sup> The sect which later affected so profound a disdain for Mr. Vincent had not always been thus disposed. Speaking in confidence, he said: "I am most particularly bound to bless God and to thank Him, that the first and most influential among those who professed this doctrine—persons whom I have known intimately and who were my friends, were not able to persuade me to adopt their sentiments. I could not express the pains they took and the reasons they alleged to gain me over; but among other things, I brought forward the authority of the Council of Trent which was in direct opposition to them; and seeing that they continued always in the same sentiments, instead of replying to them, I quietly recited my *Credo*; and in this way I remained firm in the Catholic faith."

<sup>1</sup> Prov. xi., 3.

But it is time to give the liturgical history so rich in matter, which the Church unfolds to-day in her temples. Let us first call to mind that in the year 1883, the fiftieth anniversary of the foundation of the Conferences of St. Vincent de Paul at Paris, the Sovereign Pontiff, Leo XIII., proclaimed our Saint the Patron of all the charitable societies of France. <sup>1</sup>

1 And in 1885, Patron of all the charitable societies in the Catholic Church, (Brief of May twelfth).

Vincent de Paul, of the French nation, was born at Pouy, near Dax in Aquitaine. When still a child, he manifested great charity for the poor. He at first tended his father's cattle; he then made his elementary studies at Dax, and the sacred sciences at Toulouse and Saragossa. He was ordained priest and made bachelor in theology; captured by the Turks, he was carried into Africa; but in his captivity, he made a conquest of his master to Christ. Then escaping with him from Barbary, protected by the Mother of God, he undertook a journey to the tomb of the Apostles: thence, returning to France, he governed in a holy manner first, the parish of Clichy, and then that of Chatillon. Promoted by the great King to the office of Almoner of the French galleys, he displayed an admirable zeal for the salvation of the officers and prisoners. Saint Francis de Sales appointed him Superior of the Religious of the Visitation; and during the forty years in which he exercised this office, he acquitted himself of it with such prudence, that he fully justified the opinion of the holy Bishop who acknowledged that he knew not a more worthy priest than Vincent.

Vincentius a Paulo, natione Gallus, Podii non procul ab Aquis Tarbel-  
lis in Aquitania natus, jam tum a puero eximiam in pauperes charitatem  
prae se tulit. A custodia paterni gregis ad litteras evocatus, humanas  
Aquis, divinas cum Tolosæ, tum Cæsaraugustæ didicit. Sacerdotio initi-  
atus ac theologiæ laurea insignitus, in Turcas incidit, qui captivum in Af-  
ricam adduxerunt. Sed in captivitate positus herum ipsum Christo rursus  
lucrificavit. Cum eo igitur exbarbaris oris, opitulante Deipara, sesse pro-  
ripiens, ad apostolica limina iter instituit. Unde in Galliam reversus,  
Clippiaci primum, mox Castellionis parœcias sanctissime rexit. Renunti-  
atus a rege primarius Sacrorum minister in Galliae tri remibus, mirum quo  
zelo et ducum et remigum saluti operam posuerit Monialibus Visitationis a  
Sancto Francisco Salesio præpositus, tanta prudentia per annos circiter  
quadraginta eam curam sustinuit, ut maxime cumprobaverit judicium  
Sanctissimi præsulis, qui sacerdotem Vincentio digniorem nullum se nosse  
fatebatur. Evangelizandis pauperibus, præsertim ruricolis, ad decrepitam  
usque ætatem in defessus incubuit, eique apostolico operi tum se, tum

Even to extreme old age he labored indefatigably in preaching to the poor, principally those of the country; by a perpetual vow confirmed by the Holy See, he dedicated himself and the members of the Congregation which he established under the title of Secular Priests of the Mission, especially to this work. We have a proof of his zeal in promoting discipline among the clergy, in the great seminaries founded by him, in the Sacerdotal Conferences, and the preparatory exercises for Holy Orders which he greatly exalted; he desired that the houses of his Institute should be always open to this good work, as well as to spiritual retreats for the laity. Moreover, his zeal for the propagation of faith and piety, induced him to send evangelical laborers, not only into the provinces of France, but also into Italy, Poland, Scotland, Ireland, to Barbary, and the Indies. After the death of Louis XIII., whom he assisted in his last moments, Queen Anna of Austria, mother of Louis XIV., called him to her Council of Conscience; he therein displayed the greatest zeal, that churches and monasteries should be confided only to the most deserving; that an end should be put to civil discords, to duels, and to the errors which were being disseminated, and which from their first appearance had excited his fears; finally, that all should render obedience to Apostolic judgments.

Every species of calamity called for his paternal solicitude. The Christians groaning under the yoke of the Turks, abandoned children, incorrigible young men, virgins in danger, religious dispersed, fallen women, galley-slaves, sick strangers, disabled laborers, even the insane, and countless mendicants experienced the effects of his tender charity, and were

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alumnos Congregationis, quam sub nomine Presbyterorum sæcularium Missionis instituit, perpetuo voto a sancta Sede confirmato, speciatim obstruxit. Quantum autem augendæ cleri disciplinæ allaboraverit, testantur erecta Majorum Clericorum Seminaria, collationem de divinis inter sacerdotes frequentia, et sacrae ordinationi præmittenda exercitia, ad quæ, sicut et ad pios laicorum secessus, instituti sui domicilia libentur patere voluit. Insuper ad amplificandam fidem et pietatem, evangelicos misit operarios, non in solas Galliaë provincias, sed et in Italiam, Poloniam, Scotiam, Hiberniam, at que ad Barbaros, et Indos. Ipse vero, vita functo Ludovico decimo-tertio, cui morienti hortator adstitit a Regina Anna Austriaca, matre Ludovici decimiquarti, in sanctius Consilium accitus, studiosissime egit, ut non nisi digniores ecclesiis ac monasteriis præficerentur, civiles discordiæ, singularia certamina, serpentes errores, quos simul sensit et exhorruit, amputarentur; debitaque judiciis Apostolicis obedientia præstaretur ab omnibus.

Nullum fuit calamitatis genus, cui paterne non accurrerit. Fideles sub Turcarum jugo gementes, infantes, expositos, juvenes dyscolos, virgines periclitantes, moniales dispersas, mulieres lapsas, ad trirennes damnatos, peregrinos, infirmos, artifices invalidos, ipsosque mente captos, ac innu-

received by him into the hospitals which still subsist. He relieved at a great expense the necessities of Lorraine, Champagne, Picardy, and other provinces, ruined by pestilence, famine, and war. For seeking out and relieving the unfortunate, he established a number of associations, among which we mention his celebrated Assembly of Ladies, and the wide-spread Institute of the Daughters of Charity. He was equally instrumental in the establishment of the Daughters of the Cross, of Providence, and of St. Genevieve, for the education of young girls. In the midst of these and of other enterprises, he was constantly united to God, affable towards all, ever consistent, simple, upright, humble, perseveringly shunning honors, riches and pleasures; he often said: "Nothing pleases me but in Jesus Christ," whom in all things he sought to imitate. Finally, exhausted by mortifications, labors, and old age, on the twenty-seventh day of September, of the year of salvation one thousand six hundred and sixty, in the eighty-fifth year of his age, he peacefully slept in the Lord, at Paris, in the House of Saint Lazare, the principal House of the Congregation of the Mission. The lustre of his virtues and miracles induced Clement XII. to place him in the number of the Saints, and the nineteenth day of July was assigned for his annual feast.

meros mendicos subsidiis et hospitiiis etiam num superstitibus excepit ac pie fovit. Lotharingiam, Campagniam, Picardiam, aliasque regiones peste, fame, belloque vastatas, prolixè refecit. Plurima ad perquirendos et sublevandos miseros sodalitia fundavit, inter quæ celebris matronarum cœtus, et late diffusa sub nomine Charitatis puellarum societas. Puellas quoque tum de Providentia ac Sanctæ Genovefæ ad sequioris sexus educationem erigendas curavit. Hæc inter et alia gravissima negotia, Deo jugiter intentus, cunctis affabilis, ac sibi semper constans, simplex, rectus, humilis, ab honoribus divitiis ac deliciis semper abhorruit; auditus dicere: rem nullam sibi placere præterquam in Christo Jesu, quem in omnibus studebat imitari. Corporis demum afflictatione, laboribus senioque attritus, die vigesima septima Septembris, anno salutis supra millesimum sexcentisimo sexagesimo, ætatis suæ octogesimo quinto, Parisiis, in domo Sancti Lazari, quæ caput et Congregationis Missionis, placide obdormivit. Quem virtutibus, meritis ac miraculis clarum Clemens duodecimus inter sanctos retulit, ipsius celebritati die decima nona mensis Julii quotannis assignata.

What a sheaf, O Vincent, thou dost carry to heaven! <sup>1</sup>

What benedictions accompany thee, ascending from earth to thy true country! <sup>2</sup> O, the most simple of the men who lived in an age remarkable for grandeur, thou

<sup>1</sup> Psalm cxxv, 7.

<sup>2</sup> Prov. xxii, 9: Ecclus. xxxi, 28

dost now far excel the renown which fascinated thy contemporaries! The true glory of this age, the only glory which will remain to it when *time shall be no longer*,<sup>1</sup> is to have had in the early portion of it, saints of such power, in faith and love, destroying the conquests of Satan, restoring to the soil of France, desolated by heresy, the fecundity of happier days. And behold, for more than two centuries after thy labors, the harvest is still gathered through the efforts of thy Sons and Daughters, assisted by new auxiliaries who acknowledge thee as their founder and their Father.<sup>2</sup> Daily, as heretofore, to this kingdom of heaven, where sufferings and tears are unknown, thanksgivings ascend to thee from those who suffer and weep.

Testify by new benefits thy appreciation of the confidence of the entire world. Thy name, above all others, elicits respect for the Church in this blasphemous age. And yet those who deny Christ out of hatred for His divine rule,<sup>3</sup> have sought to stifle the testimony which the poor for thy sake have rendered to Him. Against these incarnate demons employ the two-edged sword delivered to the saints to avenge God in the midst of the nations,<sup>4</sup> as was formerly the case with heretics in thy presence; let them deserve pardon, or suffer the chastisement which they merit: let them be converted, or, at least, be stripped of the power of leading souls astray. Above all protect the poor whom their satanic rage delights to deprive of help in their last moments: had these unfortunate beings one foot already in the flames, thou couldst save them.<sup>5</sup> Make thy Daughters equal to the painful circumstances in which the impious test their devotedness, in order to deny its heavenly

<sup>1</sup> Apoc. x, 6.

<sup>2</sup> Apoc. xxi. 4.

<sup>3</sup> Jud. 4.

<sup>4</sup> Psalm cxlix, 6-9.

<sup>5</sup> Jud., 23.



origin, or to conceal its divine livery; if the brute force of the enemies of the poor snatch from their pillow the Sign of Salvation, there are no laws, no regulations, no power in this world or in the other, which can expel Jesus from the soul of a Daughter of Charity, or prevent His passage from her heart to her lips; neither death, nor hell, nor fire nor the great waters, says the Canticle, could effect that.<sup>1</sup>

Thy Sons also continue thy Evangelical work; even in our times their apostleship is crowned with the diadem of sanctity and of martyrdom. Maintain their zeal; develop in them thy spirit of unalterable devotedness to the Church and of submission to the supreme Pastor. Assist all these new works of charity which in our days have sprung up from thee, for which reason, Rome has decreed to thee the honor of Universal Patron; may they strengthen from day to day at the true source which thou hast opened on earth; <sup>2</sup> let them seek first the kingdom of God and His justice; <sup>3</sup> in the choice of means, let them never depart from the principles which thou hast laid down of “judging, speaking, and acting as the Eternal Wisdom of God, clothed with our weak flesh, judged, spoke, and acted.”

1 Cant., viii., 6-7.

2 Luke xii., 49.

3 Matth. vi., 33.

**AT PARIS, THE TRANSLATION OF THE  
RELICS OF ST. VINCENT DE PAUL.**

*April 25, 1830.*

BY THE ABBE GERBET.<sup>1</sup>

There exists on earth a Society that embraces a vast portion of the human race and extends its arms to the rest. Heaven is its country, God Himself its Sovereign, truth its treasure. With majestic step it advances towards eternity, gathering together, along its passage, the elect of every century. An admirable bond sustains all its parts; that bond is charity.

It loves, and thereby lives. What are the objects of its love? Its members, its children. It welcomes them on the threshold of existence, it nourishes them, it enlightens them amid the perils of the way, it holds them in constant and maternal remembrance until, like a faithful guardian, it returns them, forever, into the hands of the Father of the universe. Some among its children are, above all others, its glory and its crown. Some, that it delights to claim alike before friend and foe. Ever living witnesses of their Mother's glorious fecundity, they have walked in the foremost ranks of the Army of the Lord,<sup>2</sup> for them it entertains a species of gratitude, whilst in highest heaven,

<sup>1</sup> Later, Monseigneur Gerbet, Bishop of Perpignan, *Catholic Memorial* (number bearing date May 15, 1830.)

This account is introduced because the collection of the Annals has not heretofore made any mention of the Translation of the Relics of St. Vincent, which is annually commemorated on the second Sunday after Easter.

<sup>2</sup> The body of St. Vincent is preserved in a silver shrine, the workmanship of which far exceeds its material value. It is the chef-d'œuvre of Odiot, and was much admired at the French Industrial Exposition in 1827.

they wave their immortal palms around the throne of the Lamb. This Mother loves to recount here below their virtues and their triumphs with the sublime deeds that have filled her heart with consolation.

Such reflections naturally arise on days like these that re-echo with triumphal strains in honor of St. Vincent de Paul.

The grandeur and the sanctity of the Catholic Church have shed their brightest rays on this glorious occasion, whose memory posterity shall forever faithfully preserve.

Long has this solemnity been an object of expectation and desire to pious souls. We grieved to think that the relics of him who deserved a place upon our altars throughout the entire world, should lie hidden and unknown.

Since the tomb of St. Vincent de Paul was desecrated in the days of our sorrow; rudely hunted, despite his benefits to the human race, his precious remains found shelter under the humble altar around which gather the Daughters of Charity.

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The Diocese of Paris offered it to the Children of St. Vincent de Paul. The amount paid was raised by means of collections and subscriptions. The names of Charles X., King of France, of the Princes and Princesses of the Royal Family head the list.

In 1792, the National Commission appropriated the silver shrine; without, however, profaning St. Vincent's Relics, which were delivered to the Priests of the Mission deposited in an oaken chest. After having been conveyed to several places during the Revolution, in 1806, they were entrusted to the keeping of the Daughters of Charity.

In 1830, the body of the Saint was deposited for a time at the Archbishopric of Paris, and verified and authenticated by order of Monseigneur de Quélen.

It was then richly decorated and placed in its present magnificent shrine. After the solemn services, at the metropolis, Sunday, April twenty-fifth, the translation of the Relics to the new Mother-House of the Priests of the Congregation of the Mission (rue de Sevres 95) took place, with the religious ceremonies described.

Withdrawing, for brief intervals, from the fatigues of their often painful and arduous ministry, his faithful priests have been wont (1 Kings, xxv—28) to seek those precious Relics, from which still emanates a secret unction that abides within them as in the temple of the Holy Ghost; that spirit that quickened them in the days of our Father's mortal life. The moment had come when they were to see the light again, pending the hour when the great soul, that once animated them, shall be reunited to them forever.

God is wonderful in the rewards that He prepares for His saints. He wills that even here below, they be awarded honors far above any decreed by the world to royalty.

Therefore, princely munificence and popular veneration have erected to the memory of the sainted Priest, a monument worthy of his great achievements in the cause of charity.

Impiety is scandalized; Judas-like, it inquires: "Why this waste of treasure?" For, in its eyes, gold has only a material value. Impiety has never been known to plead the cause of the poor, whose tears it has never wiped away, from whose distress it turns with disgust.

Pitiless men! Prove by your works that the charity of Vincent de Paul abides in your hearts, and quickly we will erect like monuments in your honor.

Your cold and narrow hearts are strangers to munificence. You do not understand that gratitude is the mother of sacrifice. Leave us to surround with pledges of our affection, him who loved us. And remember, that more than once under a far less noble inspiration, you displayed a lavish, scandalous prodigality, when there was question of avenging, perpetuating, and honoring the memory of men who were dear to you, because of your mutual resemblance.

How touching and novel was the widespread excitement throughout that splendid capital for hours previous to the

triumphal march. An immense population all astir; the name of Vincent de Paul on every lip. A stranger would suppose that there was question of some distinguished, popular contemporary. So true it is that the just shall be in everlasting remembrance. (Psalm cxi.—7.)

Houses, past which two centuries ago, a poor, unknown priest hurried on errands of mercy, are now richly decorated in his honor; the very streets his tired feet then trod, seem to awake to memories of the man of God. Few in our perverse age can understand how one man, a humble priest, could so stir the enthusiasm of a people seldom roused to like emotions.

Meanwhile, the august ceremonies were inaugurated in the Basilica of the metropolis, that ancestral temple in which had stood the living Vincent, and which, in grand and festive array, was to hold once more, for a brief interval, his precious frame. How beautiful were the heaven-inspired canticles entoned under those sacred arches around the shrine of St. Vincent. Every verse was marvelously adapted to the occasion; and all hearts were moved at the prophetic words that seemed to be then and there verified.

The assembled clergy stood motionless within the spacious sanctuary, whilst crowds, in rank and file, were still wending their way to the church. Finally, there came a break in those ranks, and priests, and virgins, and prelates, forming separate bands, gathered successively around the Relics of the holy Priest.

Scarce has St. Vincent crossed the threshold of that vast edifice, when the procession pauses in front of one of the earliest objects of his solicitude. The Hotel Dieu, the home of the poor sick, is the first he confronts as he issues from the House of God. How could he pass, unheeding, that house where so much of his heart centred in the days of his mortal life? In front of that temple of his charity,

the procession halts; and St. Vincent, once again, salutes, blesses, and encourages his Children.

Soon the grand procession resumes its march. Amid the encircling sea of human faces, the devout multitude solemnly advances. The inhabitants of the village that glories in having been Vincent's first pastoral charge form the vanguard; their rustic banner bears the picture of him who was, too short a time, their guide and father, because God had designs of mercy over the entire human race.

Then succeed those societies, odious to hell, whose very existence is a triumph of faith. They are followed by a numerous body of youthful Levites, hope of the sanctuary, proud to take part in a triumphal march that appeals so powerfully to themselves. The clergy of the several parishes, under the leadership of their respective pastors, next appear; and, amid his own disciples, the Priests of the Mission, and the Daughters of Charity, his faithful auxiliaries, guiding troops of children, St. Vincent de Paul, himself advances, fixing universal attention; reposing, as it were, amidst the peaceful trophies of his many victories. How beautiful, how touching was the eagerness of the youthful maidens, the innocent children, the worthy priests, who thronged around their precious treasure, longing to hear St. Vincent's voice, to encourage their hearts with the thought: "He is there!" "He who poured on us the abundance of his charity, who called us to realize his noble aspirations." After the metropolitan Chapter, walked seventeen prelates in pontifical robes, who enhanced by their brilliant presence, the triumph of the humble Priest. Finally the gracious and noble figure of the chief of the clergy of Paris, Archbishop de Quélen, arrayed in full pontificals, closed majestically the long and brilliant clerical ranks, whose glories shed their bright reflections on an event so honorable to the episcopacy.

Without doubt, all beholders did not consider this grand

array from the same standpoint. But very few unfavorable remarks were heard amid that vast crowd of spectators. Spontaneous praise escaped from lips that had never before blessed the name of priest. This touching spectacle seemed to awaken in presumptuous youth sweet reminiscences of childhood and vague regrets for early innocence, so quickly lost. The artisan gazed with startled eyes, for the first time, upon a religious ceremonial that touched his heart, because it reminded him of his wants; and religion which had ceased to exist, even in memory, began to dawn upon him. Paris, in a word, had become almost wholly Christianized, and its metamorphosis offered a novel spectacle for many hours.

The procession halts before the gates of the *Institute*. Piety had there erected an altar on which were to rest, for a few moments, the ashes of St. Vincent de Paul. Surely no spot could be better chosen to bear testimony to the almighty power of religion that suggested its selection.

O, sublime man! The palace, whose vestibule thou dost occupy for a few moments, was formerly the temple of the God thou didst delight to serve. Now, it is the arena of contests and disputes to which the Omniscient, in His wisdom, often abandons the world. There, more than once man debased his immortal soul to the level of the brute. There, more than once, did those to whom it was given to hear the voice of the Heavens sound forth the glory of God, and the firmament declare the work of his hands, dare to deny the Great First Cause amid its most magnificent effects. And thou, conducted, guided, and sustained by Him, against whom the efforts of the atheist to obliterate the divine impress shall ever prove impotent, thou wast, thyself, a most beautiful proof of the existence of God.

In that hall were elaborated, discussed and applauded how many a superb project, how many a philanthropic plan for the happiness and perfectibility of the human race



And thou, without theories, without the aid of other science than the folly of the Cross, didst will and speak; and, at thy word, arose vast, imposing institutions for the benefit of mankind. At the foot of that altar, whence the unbeliever has driven the Eternal, receive the homage of thy fellow creatures. Thou alone canst offer suitable reparation for the outrages perpetrated against the Most High. Thou alone canst repair the honor of that priesthood so often hunted even to the sanctuary.

Two charitable asylums were also met on the line of march. The Charity Hospital and the Ménages. Both waited the special blessing of the *Father of the Poor*. Pious hands of the Daughters of Charity had prepared altars on which were to rest, along the way, the precious deposit.

At each of these stations, the high priest of the festival blessed his people and solemnly invoked the name of St. Vincent.

The shades of evening were beginning to gather as the procession neared the church which was destined to retain the precious Relics of St. Vincent.

He reached the threshold of the new edifice which was built for his Children when they were driven from the house wherein he himself had dwelt, and which is now, to the national disgrace, a public prison. He came to take possession and make of a scarce completed temple one of the most venerated sanctuaries of France.

The church was adorned with that noble magnificence which expands and elevates the soul through the medium of the senses. A mild illumination produced as if by magic, the effect of a beautiful aurora. A heavenly influence penetrated the soul and an interior voice seemed to whisper: "Thus shall they be honored whom the Church reveres." There was, without doubt, a wide difference between this pageant and the imposing ceremonies at the

Vatican, on the day when Vincent's name was inscribed on the list of canonized saints; but the resemblance was striking.

Both triumphs were inspired by the same genius, the Genius of Catholicity.

Above the altar whereon the Lamb is immolated, that Sacrifice daily offered by the pure hands of Vincent, was the resting place assigned to the Relics of the holy Priest.

But all desired to approach once more those sacred remains before they placed the King of the Poor on the rich throne their veneration had prepared for him.

The precious burden was deposited at the sanctuary door, and the long line of priests and prelates advanced to the altar of the Most High.

The sacred tabernacle opened, and from it issued the God of St. Vincent to participate in the festival of His faithful servant.

The glory of that day was referred entirely to the Author of all Sanctity; and, from His altar on earth God blessed anew the holy Priest and his prostrate Children.

The day closed amid hymns of thanksgiving and the night was far advanced ere the pious multitude could tear themselves away from around St. Vincent's shrine.

For nine days the same zeal that animated Christian hearts on the Feast of the Translation, brought around the shrine such crowds as only the evidence of the senses could enable one to realize.

Each day, innumerable Masses were offered at the several altars; the Holy Table was thronged; the divine praises were devoutly sung, and the Bread of the Word was broken to the hungry multitude. The faithful of every grade of society, bent the knee before the shrine of God's servant, and no one left without experiencing the blessed influence of the scene.

The king himself, Charles X., and his royal family,

bent the knee before the Relics of the humble Priest, and placed in his keeping the great interests of the throne of St. Louis.

Aye! whatever may be said, and impiety knows it well, that day was truly one of triumph to the priesthood. For, after all, whence proceeded those great works, that wonderful influence; what were those labors and virtues so nobly lauded, but the works, the power, the labors, and the virtues of the priesthood? God, whose designs over His Church are impenetrable, desired to grant that Church, as a sort of compensation for the trials to which it was subjected, one day of peaceful glory whilst awaiting the crucial glories of tribulation. May His Holy Name be for ever blessed!

Rejoice, then, O Catholic priesthood! O priests of Jesus Christ, rejoice! Why waste a thought on the fury and injustice of our enemies! What can we expect of those who on that great day were not won back to the faith of their fathers? Those very men who, during the triumphal march, condescended to eulogize the Daughters of Charity, were heard exclaiming in accents of savage disdain: "Whence all those priests?" "Who could imagine that Paris harbors so great a number?" Shortsighted men! You do not complain of the number of Daughters of Charity, but the number of priests exasperates you. Do you measure the consequences of your words? Are you aware that the day on which France shall look upon its last priest, the Daughters of Charity shall have ceased to exist? You profit by the fruit, but curse the tree that bears it!

Was it not enough to prove the perversity of your hearts, must you reveal the weakness of your minds?

Henceforth, the Hero of charity shall abide in a sanctuary less unworthy of himself. There, as during his mortal life, he shall daily be visited by his pious disciples and the virgins whom he consecrated to the service of the poor.

May not God reserve a glory to this house greater than that of the first? <sup>1</sup> That is His secret. But, whatsoever be His design, we can assert that this triumph may open to the church of France a new career of glory and happiness. If on the contrary, fresh trials await us, it is not without a purpose that the God who strikes to heal, vouchsafed to manifest to earth some sign of the glory that environs the faithful priest in Heaven, since even in this world, we catch so bright a ray of its splendor.

<sup>1</sup> Aggeus, xi., 10.

For the benefit of those to whom Vol. I. cannot be furnished, we republish from Vol. I, p. 3., (1894) :

## HISTORY OF THE ANNALS

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Our Annals have reached the sixtieth anniversary of their publication. In 1834, under the initiative of Very Rev. J. B. Etienne, procurator of the company, a collection was formed of edifying letters written by Priests of the Mission and Daughters of Charity.

These Annals are becoming more widely known through translations into divers languages. The dawn of a new era on our periodical, affords a favorable opportunity for glancing over the past and recalling much that has been already said upon the nature and purpose of these selections.

The practice of recounting, in the Annals, important and edifying facts concerning our several houses, dates back to St. Vincent himself. The remembrance of all that our Holy Founder wrote and did in this connection, will suffice to convince us. We need only cite what has already been repeated under different circumstances.

Frequently, St. Vincent, in the course of his correspondence, requests the Missionaries to keep him informed of all the good they do. On his part, despite his incalculable labors, he appeared to consider it a duty to devote in letters to his priests, whole pages to accounts of the several establishments of their Company and the works of the Sisters of Charity, under the persuasion that such communications were calculated to encourage both priests and sisters. He wrote himself and invited others to contribute edifying accounts of the lives and deaths of many of our early Missionaries, and made them the subject of his cir-

culars. (See his letters January 1, 1643, and May 1, 1645).

He also had the accounts, addressed to him by Missionaries, copied and circulated.

He wrote to Rev. Father Martin, on one occasion: "A vessel from Madagascar has reached Nantes. The letters of Father Bourdaise have alike consoled and grieved us. I will not now impart the subjects of consolation; I hold them in reserve until I am able to forward you a copy of his narration." (Letter of June 3, 1656).

Another time, he sent to his Missionaries in Poland cheering accounts of his priests at the Hebrides.

To Father Lambert at Warsaw, he wrote: "I have received your letter and noted that you had the account from Madagascar read at table. I send you a letter from the Hebrides, which is not so ample in details, but which is very consoling."

It was not merely for the edification of his own Congregation that St. Vincent disseminated these letters. In order to interest public charity, he published those that he received from priests and brothers of the Company who visited the ruined provinces of Picardy and Champeigne "They write," said he, "a description of the spiritual and temporal miseries that meet them on every side; these letters are published in the form of Reports and distributed by the ladies." (Letter July 28, 1656).

The first of these "Reports," says one of the Saint's historians, is dated September, 1650; it is compiled from the Missionaries' letters, and so on with the rest. They consist of details from St. Vincent's priests, scantily interspersed with letters from pastors and civil magistrates who mingle their cries of distress with the appeals of the Sons of St. Vincent.

The Saint himself occasionally added a few remarks to encourage the practice of charity. The ladies circulated

the first report through Paris and afterwards throughout the provinces; in this way they procured valuable assistance. Their success encouraged Vincent. During the following months, other reports appeared. From that time forth, a sort of monthly journal was published: "Annals of the Mission and of Charity," the perusal of which produced the happiest results. It was generally printed in four quarto pages, appearing at intervals of one or two months. It was begun in the year 1650; in 1656, St. Vincent alludes to it as still existing.

St. Vincent's express teachings confirm the evidence of his own example. In a conference given to his Missionaries June 27, 1642, he declares himself as follows:

"Should any one feel inclined to write about the virtues practised, the fruits of the missions and the blessings God sheds upon them, I counsel him to do so." It was a practice of the primitive Church to appoint prothonotaries for the purpose of recording details of the heroic acts of the martyrs. The bishops spread these accounts in every direction; Christian hearts were moved by such examples and cemented by mutual concord. God grant this grace to the Company! Let us ask it of the Divine Majesty."

Certain objections advanced in those days are, under different pleas, revived in our own times.

They all amount to this: It seems contrary to humility to make a record of the labors and success of Missionaries and Sisters. Such narrations wound that virtue so dear to the heart of St. Vincent and so strongly recommended by him to his Children.

Under this impression, Missionaries and Sisters, who are well able to furnish many edifying details, are silent, the better to secure the divine approval by shunning the notice of creatures. They desire only the notice of the Divine Majesty. Some, after writing letters replete with precious and edifying accounts request, and even exact a promise,



that these letters shall not appear in the *Annals*. "Is this sentiment, which, at the first glance, seems to bear the impress of true humility, really what it appears to be?"

This very question arose in St. Vincent's time. Our Blessed Father was deeply moved at the objection presented to him by one of the first Missionaries of the Congregation, Father d'Horgny, and June 20, 1653, he wrote him an answer which we need only transcribe in its simplicity and fervor:

To Rev. Father d'Horgny at Rome, requesting him not to suppress the edifying accounts of the labors of his confrères.

June 20, 1653.

*"The grace of our Lord be with you forever !*

"There may be some who do not enjoy the details which we frequently publish about all that tends to the glory of God in other establishments. They are fault-finders, who are generally opposed to good undertakings and who think that because they do very little it is an exaggeration to say that others do a great deal; and who, not only think this, but complain of the mortification it brings upon them.

"Must we, for the sake of bleared eyes that cannot endure the light, hesitate to enlighten and guide others by examples of fervent souls, and deprive the Company of the consolation of hearing of the blessings that attend our works elsewhere, by the grace of God to whom alone be all the glory, and to whom this practice of entertaining one another with the effects of His mercies is most agreeable, besides being conformable to the custom of the Church, which desires that the good works and glorious deeds of the martyrs, confessors, and saints be published for the edification of the faithful?

"This was done among the primitive Christians; although, probably, in those times some dared condemn



these narrations, whilst the majority blessed God and encouraged one another to imitate those bright examples. I beg that you will not discontinue this pious custom, but acquaint us with the happy results with which it may please God to bless the labors of your Family; only, be careful on your part to advance nothing but what is true and useful: I shall endeavor to do the same in the account I shall give of them here."

Hesitation vanishes in presence of this clear, precise declaration of our Blessed Father.

The edifying details of the labors of the Missionaries, received under various forms by the Superiors General, were communicated by them to the several houses of the Company, as well as the abridged accounts of the lives and deaths of Missionaries who had been distinguished for their virtues. Collet, in the preface to his *Life of St. Vincent de Paul*, says that he consulted those important Memoirs.

Father Almérás, in the name of the General Assembly of 1668, in a circular recommending the most efficacious means of maintaining the primitive spirit of zeal and piety in the Community, means that were examined and adopted by that same Assembly, specifies this one: 6th. To communicate to the houses the most noteworthy favors with which God has visited them. It is, he continues, a very efficacious means of maintaining this spirit in the Congregation, to communicate mutually the most important works undertaken in the establishments for the promotion of God's glory and the salvation of souls. Notes on the principal virtues and the individual and remarkable works of deceased Missionaries will likewise, greatly contribute to the same end. (*Circulars of Sup. Gen., Vol. I, page 98.*)

After the Revolution, at the suggestion of the first Missionaries, on their return to Paris, these Memoirs were re-

sumed, and in 1834, as we have already mentioned, Father Etienne published "*A Collection of Edifying Letters written by Priests of the Mission and Daughters of Charity*," or "The Annals," in their present shape.

The deputies of the General Assembly, in 1843 expressed a desire that the publication of "The Annals," limited up to that time to notices on establishments in the Levant and China, should include the works of all our Houses, without distinction. (See *French Annals*, Vol. x, p. 5.)

Very Rev. Eugene Boré, who had the direction of "The Annals" for several years, continued, after his election to the office of Superior-General, to manifest a lively interest in their publication. Many of the preceding directions have been borrowed from him. Every year, in his editorials, he called attention to the importance of the work and gave his correspondents useful advice and frequent encouragement. Having referred to the letter of St. Vincent de Paul, already given, he added: "Let us remark that St. Vincent, in the letter quoted, bids us relate nothing but what is useful and true."

These two words embody the requisite characteristics of letters destined for our collection. Should any be found wanting in these two essentials, *the Commission of Annals* has been instituted to carry out the end proposed in these words: "And I shall endeavor to observe the same in the account I shall give of them here."

We hope to receive in future, a greater number of interesting details calculated to spread edification and maintain confidence in God, whose mercy is so manifestly extended to our double Family. Remark, he adds, that it is easy to suppress names of Missionaries and Sisters who shrink from personal notice in these accounts. Private affairs and individual concerns are always rigidly excluded from letters that appear in the "Annals."

We conclude by gratefully citing the words by which

our Most Honored Father Fiat in his circular of January 1, 1894, announces to the Missionaries that the *Annals* shall henceforward be published in the respective languages of our principal Provinces.

“With a view to making the *Annals* accessible to every member of the Two Families and thereby maintaining closer relations, it has been decided to publish our quarterly serial in several languages. Our confrères in Spain have been the first to carry out our design; Italy is taking measures to do the same; Austria, devoted scion of the Mother House, is also striving to succeed in the praiseworthy undertaking, and, we hope that before long, our English-speaking Provinces will come to the front.

“It is desirable to place these *Annals*, also the works of St. Vincent and the Circulars of the Superiors General, within the reach of all the Missionaries; so that all may tend to the common edification.

“*The Annals* are intended only for the Two Families of St. Vincent; they may, however, be lent to friends and benefactors; and, even pupils of our several establishments, may be permitted to peruse them.”

## OUR "ANNALS."

The close of the year which has just elapsed completed the seventy years since the first publication of the *Annals* we have already given their history (See *Annals*, Vol. I., p. 3, or Vol. XIII., p. 33) and recalled the purpose of their existence: to continue what St. Vincent realized in his time, when he circulated through the divers houses of the Congregation of the Mission accounts of the labors of the Missionaries and when, at the conclusion of his letters on affairs of business, he added some items of information, usually closing with these words: "Behold, Sir, our family news."

Laborers who are devoted to a work are much interested in this work, they wish to be acquainted with its trials, its progress. The narration of what is accomplished by those who are engaged with them, who share the same duties, and who have the same object in view, consoles and encourages them. This is the true end of our *Annals*.

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Among the most important improvements therein effected, are the translations which are now issued in divers languages: in German, English, Spanish, Italian. Poland, which could not give a translation, has likewise a small publication tending to the same object. Hence, the members of the Two Families need no longer feel that they live apart, since all may be in touch with the general movement for the evangelization of souls, accomplished through the ministry of the Sons and Daughters of St. Vincent de Paul. We find comfort in the thought that in every climate we lead the same life and, according to the expression of St. Paul, as children of one family, we rejoice with our brethren in their joys, or we share their grief when we are made acquainted with their sorrows.

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Accounts of missions and of apostolic journeys, the description of pious ceremonies figure principally in our collection of edifying letters. The more numerous the letters forwarded to us, the more readily shall we be enabled to secure for our series that variety which will enhance the interest of our narrations.

Whenever we can, we intersperse with these accounts of missions, or of religious ceremonial, some historical notes on the establishment, or the country wherein they are accomplished. Whilst we enjoy a fruit, there naturally arises a desire to know something of the tree that produced it; in a certain sense the tree appears to us of more importance than the fruit.

Moreover, these historical notes inserted in our *Annals* from time to time, and as occasions present themselves, will, finally, render this collection a source whence may be derived most valuable information relative to the works and the establishments of the two religious Families of St. Vincent de Paul. We may form some idea of this advantage from the volume entitled: *Historical Repertory of the Congregation of the Mission*, or General Table of the first sixty volumes of our *Annals*, which was published some years ago.

In his introduction to his great work on Philosophy, the illustrious San Severino borrowed from an ancient Christian writer these words: *Non recuso hominum perspicere debere quid sit, unde sit, quare sit.* (MIRANTIUS FEL.) In like manner, we can say that it appears to us but just that the young Missionary should know whence he comes, and that he should further inform himself whither he is to go; it is but natural that he should seek on the Map of the World for the sacred spot that was the cradle of his apostolic life, and that, afterwards, he should study the regions of this

immense "kingdom of the Father of the family," some section of which will, in the not distant future, fall to his lot as the field wherein he must evangelize souls. Therefore, have we provided geographical charts for the *Annals*.

Do not the soldier and the sailor, who are destined to defend the interests of their country on foreign shores, furnish themselves with charts, and do they not gather all geographical details which are not less interesting to them than historical information? Should it not be the same with the Missionary and the Apostle who expects to be called to carry the light of faith, and to bear the benefits of charity even to the most distant regions: the plains of Asia, the shores of Africa, the islands of Oceanica?

The maps which we have inserted are numbered in order, and if preferable they can easily be detached from the *Annals*; they constitute a small *Atlas of the Mission*, to utilize which we have drawn up a title and a Table, as a supplement of the present number of the *Annals*, and which may be used to complete the *Atlas*.

This work may be the forerunner of another more extended, and which would be something on the plan of a *Geographical Repertory* of the Congregation of the Mission. By following the alphabetical order, we shall be able, under each geographical name that may be of special interest for our Communities, to furnish geographical items, with the date of the foundation of the establishment of the Missionaries or the Sisters and the exact postal and telegraphic addresses; these notes of two or three lines would be, here and there, illustrated with a view of the establishment, or a map of the country, if these are at hand. This manual, of an administrative utility, readily understood, would, moreover, possess a general interest. Perhaps, at the conclusion of the *Notes* that from time to time we give at the end of the *Annals* as *Supplement*, but bound separately, there might be some possibility of at-

tempting the realization of the design which has just been set forth.

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Prior to the publication of the series now terminating the geographical charts of our missions, we had commenced another kind of publication, which in an unpretentious way is still carried on: the *Book Notices*. These mention the works published by the members of our Congregation, for example, the important Chaldean publications of our confrère, Father Bedjan; books from other sources but possessing special interest for us are also noted there: biographies, those of St. Vincent, in divers languages, those of the Sisters of Charity, Sister Jaurias, Sister Sion; or again sketches bearing upon places or establishments, the memoirs of which are still somewhat recent for us, such as the remarkable *Histoire du Collège de Montdidier* (1905). In one section we are preparing the continuation of Father Rosset's interesting *Notices sur les écrivains de la Congregation de la Mission* (in-8, 1878). These Notes with the Letters from a Librarian, form separately a *Bibliographical Repertory of the Congregation of the Mission* (in-8, 1905), as we have the *Historical Repertory*, and as we intend gradually to complete a *Geographical Repertory*.

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If the current news of the apostolate forms the plan of our *Annals* we do not fail to find there, also, the account of events already past, but which by their importance have a claim to our commemoration. The Family of St. Vincent has its festivities which recur each year.

To aid us to religiously consecrate these traditions, we have published, as circumstances permitted, a description or a discourse relative to the solemnity which these anniversaries celebrate. Our object in so doing was that in the houses of the Congregation where it is the custom



to read on these feasts, whether for spiritual reading, or at table, some pages appropriate to the solemnity, they might have the text at hand. To these pages, as they appeared we have given the titles of *Readings for Feasts*: our motive is evident. A collection is being gradually formed, still incomplete and imperfect in many points of view, but which is nevertheless somewhat convenient. The list has been asked for, here it is. We publish it also separately for the convenience of those who so desire. We have indicated the discourses or the panegyrics which have appeared in the *Annals*, and we have thought it well to mention those articles only that present the subject in its entirety.

## READINGS FOR FEASTS

Inserted in the *Annals of the Congregation of the Mission*.

### I. — ORDER OF SUBJECT MATTER.

SAINT VINCENT DE PAUL.—Extract from *The Liturgical Year* Vol. I, p. 263. Vol. XIII, p. 10.

- — Biography, Vol. VI., p. 3.
- — Birth, Vol. IX., p. 146.
- — Death, Vol. IX., p. 430.
- — Panegyric, by Maury, Vol. V., p. 345.
- — Panegyric, by Mgr. de Boulogne, Bishop of Troyes, Vol. VI., p. 179.
- — Panegyric, by Mgr. Freppel, Vol. IV., p. 169.
- — The Relics, Vol. III., p. 159.
- — Translation of the Relics (1830), Mandate of Mgr. de Quélen, Archbishop of Paris, Vol. VIII., p. 285.
- — The Relics, Description of the Festivity (1830), Abbé Gerbet, Vol. I., p. 118, Vol. XIII., p. 23.
- — The Patronage of St. Vincent de Paul (Decree of 1885), Report of Cardinal Laurenzi, and Brief of Pope Leo XIII., Vol. L., p. 322.<sup>1</sup>
- — The Feast of the Patronage of St. Vincent de Paul (Decree of 1903), Discourse, Vol. XI., p. 3.

<sup>1</sup> *Note*.—The English Edition of the *Annals* began 1894, with Vol. LIX., French Ed., hence, Vols. L, and LV., are not included in our translation.

- BLESSED JOHN GABRIEL PERBOYRE, Martyr. Sketch, Vol. V., p. 42.  
 — — Panegyric, three Discourses by Mgr. Demimuid, Vol. LV, p. 84 (See Note p. 44 )  
 BLESSED FRANCIS CLET, Martyr. Sketch, Vol. VI., p. 437.  
 — — Panegyric, three Discourses, by Abbé Lecigne, Vol. VIII., p. 315.  
 — — Panegyric, by Rev. A. Milon, Vol. VIII., p. 10.  
 VENERABLE JUSTIN DE JACOBIS, Bishop, Vicar Apostolic of Abyssinia. Sketch, Vol. XII., p. 135.  
 VENERABLE LOUISE DE MARILLAC. Sketch, Vol. II., p. 445.  
 — — Eulogium by Mgr. Jourdan de la Passardière, at the Church of Saint Laurent, Paris, (1896) Vol. III., pp. 144, 286.  
 THE MIRACULOUS MEDAL. Notices, Vol. IV., p. 354, Vol. XII., p. 16.  
 — — Discourse for the Coronation of the Virgin of the Miraculous Medal. Vol. IV., p. 469.  
 THE SCAPULAR OF THE PASSION. Vol. III., p. 418.

## II. — CHRONOLOGICAL ORDER.

- February 17th.—Blessed Francis Clet, Martyr, Vol. VI., p. 437.  
 — — Panegyric, three Discourses, by Abbé Lecigne, Vol. VIII. p. 315.  
 — — Panegyric, by Rev. A. Milon, Vol. VIII., p. 10.  
 March 15th.—Venerable Louise de Marillac, Vol. II., p. 445.  
 — — Eulogium, two Discourses by Mgr. Jourdan de la Passardière, Vol. III., pp. 144, 286.  
 April 24th.—Birth of St. Vincent de Paul, Vol. IX., p. 146.  
 Second Sunday after Easter.—The Translation of the Relics of St. Vincent de Paul. The Relics, Vol. III., p. 159.  
 — — The Translation of the Relics [1830], Mandate of Mgr. de Quélen, Archbishop of Paris, Vol. VIII., p. 285.  
 — — Description of the Festivity, Abbé Gerbet, Vol. I., p. 118, Vol. XIII., p. 23  
 July 19th.—St. Vincent de Paul. Extract from *The Liturgical Year*, Vol. I., p. 263, Vol. XIII., p. 10  
 — — Biographical Notice, Vol. VI., p. 3.  
 — — Panegyric, by Maury, Vol. V., p. 345.  
 — — Panegyric, by Mgr. de Boulogne, Bishop of Troyes, Vol. VI., p. 179.  
 — — Panegyric, by Mgr. Freppel, Vol., IV., p. 169.  
 July 26th.—Scapular of the Passion, Vol. III., p. 419.  
 July 31st. The Venerable Justin de Jacobis, Bishop, Vicar Apostolic of Abyssinia, Vol. XII., p. 135.

- September 27th.— Death of St. Vincent de Paul, Vol. IX., p. 430.  
 November 7th.— Blessed John Gabriel Perboyre, Martyr, Vol. V., p. 42.  
 — — Panegyric, Three Discourses by Mgr. Demimuid, Vol. LV., p. 84. (See Note, p. 44.)  
 November 27th.— The Miraculous Medal, Vol. IV., p. 354, Vol. XII., p. 16.  
 — — Discourse for the Coronation of the Virgin of the Miraculous Medal, Vol. IV., p. 469.  
 December 20th.— The Patronage of St. Vincent de Paul (Decree of 1885).  
 Report of Cardinal Laurenzi, and Brief of Pope Leo XIII., Vol. L., p. 322 (See Note, p. 44.)  
 — — The Feast of the Patronage of St. Vincent de Paul [Decree of 1903]. Discourse, Vol. XI., p. 3.

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We have occasionally published in the *Annals*, Notes on the Deceased Missionaries: but hitherto we have not done this very extensively.

Indeed, a special publication is reserved for the *Notes or Abridged Narrations of the Life and Death of the Priests, Clerics, and Brothers of the Congregation of the Mission*. The last volume does not extend further than 1887; it is somewhat advanced, already, but we are happy to announce that a new volume will be issued this year. Our general assemblies, which have recommended the publication of these Notes, suggest that they be short; Very Rev. Eugene Boré, in setting forth the accounts that should be published in our *Annals*, requested that they be “useful and true.” (*Annals* vol. I., p. 8, vol. XIII., p. 38). Such are likewise the qualities to be desired in the compilation of these Notes; at the present day; people in general are disposed to be edified only by what is true, and who can blame this tendency?

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In the collection of our ancient notes, after the biographies of the members of the Family, we find a tribute paid

to the memory of the friends and benefactors of the Congregation. This is done in order to acquit ourselves of a sacred duty of gratitude. We transmit this tradition through the series of short notices published in the *Annals*, under this title: *Portraits and Historical Memoirs*, etc. — A page or two will suffice, with the portrait. At the head of the list will be St. Vincent de Paul, the venerable Louise de Marillac, then Mr. and Madam de Gondi, other contemporaries will follow: Abelly, the historian of the Saint, the Commander de Sillery, one of our benefactors; these portraits have already appeared with others. For the next epoch we have presented the portraits of noted benefactors: Mme. de Brandis, Duchess of St. Elia; King John V. of Portugal: others will be presented to the reader. For our own epoch, we have furnished the portraits of signal benefactors of our works: the Baroness de Gargan, Mr. de Coëtlosquet, Mr. Bringuier; in the next number we expect to give the portrait of the Archduke Joseph, recently deceased, founder of the mission of Pilis Csaba, in Hungary.

Thus have we arranged our plan. By continuing this series in regular order, we shall soon have an interesting collection. In the perusal of these notes, the young Missionaries will grow familiar with the historical memoirs of the religious family wherein they have just entered; they will share the sentiments of gratitude which, according to the special recommendation of St. Vincent de Paul, we should all entertain towards our benefactors.

St. Thomas Aquinas says, that, 'according to Aristotle, the sight "is the keenest" of all the senses. For this reason we were well pleased not alone to describe to the mind of the reader the personages or the things treated of in the *Annals*, but we would present to view the photograph of these persons or the engraving of the establishments. All the other periodicals are illustrated: *Catholic Missions*, *Annals of the Propagation of the Faith*, the

*Foreign Missions*, etc. We could not do otherwise than avail ourselves of this improvement. Our illustrations in each Number are usually rare: there are two or three engravings, sometimes only one, and, again, there may be none at all. However, the reader could not fail to remark that our selection is carefully made: rather than have many, we prefer a few, well chosen.

Photographs are always welcome with the accounts that are forwarded to us, and when possible, they shall be utilized. The photograph or the view of an establishment is more appreciated, when it contains, were it only as an accessory, one or several personages: the presence of an individual or a familiar object seems to enhance the landscape or the edifice represented. When we perceive an old man, or some child, the soutane of a priest or the corset of a sister, one may judge immediately, without any further explanation, of the nature of the work and of its object.

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The *Annals* are a collective work: they are, in fact, the work of our correspondents and of our collaborators. Let them accept our thanks for their concurrence, through which we hope, this collection will be rendered more perfect, and will continue to aim efficaciously at the end which we propose to attain: to acquaint all the members of the Double Family of St. Vincent de Paul with whatever may interest them, or may be a subject of encouragement and consolation.

A. M.

## THE CONGREGATION OF THE LAZARISTS AND THEIR APOSTOLATE IN MISSIONARY COUNTRIES.

*The Annals of the Propagation of the Faith* have published a sketch of the divers Congregations consecrated to the Apostolate in foreign countries. The following is the notice devoted to the Congregation of the Mission. (July 1905):

The names of several founders of missionary societies have, in recent times, been added to those of Saints Francis of Assisi, Dominic, and Ignatius of Loyola—men of apostolic vocation born to extend the Catholic faith. The Seminary of Foreign Missions in Paris was founded by one of these, and to Saint Vincent de Paul we owe the two Communities of the Priests of the Mission, or Lazarists, and the Sisters of Charity.

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St. Vincent de Paul was born in France, in 1576. In his spirit of unbounded charity, he could not forget the work of converting souls in infidel lands. His Mission Priests are commonly called *Lazarists* from the house of Saint Lazarus which was their principal residence until the Revolution, at the close of the eighteenth century. Their Mother-House, at present, is in Paris, 95 Rue de Sèvres.

Saint Vincent de Paul defined the purpose of his association to be: 1st, the work of country missions; 2d, the education of the clergy by retreats for candidates for ordination and by seminary direction; 3d, the conversion of infidel countries. His contemporary and biographer, Abelly, Book II, Chap. 1, states respecting the last-mentioned purpose:

“How happy, how very happy”, said St. Vincent, “is the state of a Missionary whose missions and labors for Jesus Christ cover the whole habitable world! Why should

we confine ourselves to one spot, and prescribe limitations when God has given us such a territory for the exercise of our zeal.'

"He paid special honor to apostolic laborers and when any from distant parts returned to visit Saint Lazare's, he assembled the Community in their presence to hear the success of their holy work, so that their zeal might be imitated by all the Missionaries. Their written accounts were read aloud in the refectory, and the saint did all in his power to further the well-being and the progress of their missions among infidels. Recognizing that, according to the words of Jesus Christ in the Gospel, the harvest of souls in strange and barbarous lands, is immense, and that the number of laborers is too small, he was inspired to offer himself and his whole Community to Jesus Christ for the instruction of poor and most neglected souls, not only in Christian regions but among infidel and barbarous nations. He aroused the same zeal and the same dispositions in all his followers; and when several offered to leave for distant lands, he rejoiced with them that God had granted them so sublime a vocation."

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The Missionaries of Saint Vincent de Paul commenced their labors among infidel nations, 1645, in TUNIS and ALGERIA, the "Barbary States." The most devoted attention was given to captives in prison. Conversions were comparatively rare, but the great aim was to prevent unfortunate Christian slaves from falling into despair and subsequent apostasy. Slaves were obliged to work during the day; therefore the Missionaries devoted the night hours to their apostolic labors—hearing confessions and attending the sick. Mass was said at daybreak. At times, priests accompanied the slave caravans sent into the mountains. The cost of this liberty was to suffer many insults in pa-



tience. Father John Le Vacher, former vicar apostolic of Tunis and Algeria, was shot from the mouth of a cannon and his body blown to pieces before the bombarding fleet of the French. However, the Missionaries bore persecutions and braved the plague which had so often almost annihilated them. When France liberated Algeria in 1830, and religious freedom was granted, they were still at their post.

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In 1648 Saint Vincent de Paul sent apostolic men to the shores of MADAGASCAR. When France took possession of the large African island, they set sail on the vessel belonging to the *East Company* and landed with the French settlers at Fort Dauphin. The tribes inhabiting the southern part of the island lent a willing ear to the apostles of the new religion and a large number of petty chiefs together with their subjects, renounced idolatry, their idols, and other superstitions. Several of the Missionaries fell victims to the fever, others died at sea during the long voyage, via the Cape of Good Hope, and three others were massacred by the Madagascans. Nevertheless, their work prospered. A native clergy was dreamed of, the plan of a little seminary projected, Sisters of Charity were to come from Europe, when alas! the enterprise undertaken by France, badly conducted, failed, and the work of religion, too, was swept away in the ruin.

When the evangelization of Madagascar was again begun in the nineteenth century, the Lazarists returned; three vicariates apostolic were created. They have charge of the one in the south with principal residences at Fort Dauphin, Tulcar, and Farafangana. Sisters of Charity are established in the last two places. At Farafangana, they have three hundred patients in their leper hospital.

In 1712, Pope Clement XI. gave the spiritual admin-

istration of Bourbon Island into the hands of the Lazarists; they have also been laboring on Mauritius Island for more than a hundred years.

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One of the Missionaries who was massacred had desired to go as far as China. He wrote to his Superior, the successor of Saint Vincent de Paul, 1664, begging him to obtain the necessary powers from the Propaganda. "It was the intention of our late Superior, our Blessed Father," he wrote, "that I should go as far as China."

This apostolic purpose was not realized by the Lazarists until later and then under sad circumstances. The Jesuits had accomplished great results in China when their Society, under the pressure of an immense conspiracy of civil powers, was suppressed by the Pope. What was to become of their works in the Levant and in China? The Propaganda, on one side, and the French government, on the other, requested the Lazarists to take charge of the vacant posts. The Superior General declined. After some delay, Rome and Paris renewed their demand and, in 1782 and 1783, respectively, the decrees of the Propaganda and the royal acts of the French government entrusted to the Lazarists the administration of the mission, formerly conducted by the Jesuits in the Levant and in China.

The task was a formidable one; particularly at the time when the Revolution was draining the source of religious vocations, it seemed almost an impossibility. Nevertheless, every effort was made. The Lazarists already had several priests in the west of China and in Su-tchuen, and they now established themselves in Peking. They gave a cordial welcome to all former laborers who wished to remain and, gradually, at the close of the Revolution, they increased their personnel and extended their works. Many storms and persecutions were endured. During the persecution

of 1820, Father Francis Clet was put to death; in 1840, Father Gabriel Perboyre was imprisoned and finally suffered martyrdom. The Church has beatified them and numbers them among her martyrs.

At present, the Lazarists have seven vicariates apostolic in China; three in Chi-li with principal residences in Pekin, Young-Ping-fu, and Tcheng-ting-fu; three in Kiang-si, and one comprising the Tche-Kiang with the principal residence in Ning-po.

The Sisters of Charity were first established in China in 1852. They now have charge of institutions in all the aforementioned vicariates apostolic. In the boats that ply along the numerous canals they attend the villages close to their residences, care for the sick and baptize children in danger of death. Their charitable institutions for little children and the aged are very much appreciated.

The Trappists were called to the vicariate apostolic of Pekin, by the Lazarists, in 1883; the Marist Brothers, in 1891. The Boxer insurrection, in 1900, destroyed all their good works by fire and sword. New institutions designed on a larger plan under the direction of Bishop Favier, lately deceased, are in course of erection. Over twelve thousand adult baptisms are recorded in this vicariate for the year 1904. This is the first time so large a number has been attained.

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In the LEVANT, the Lazarists are endeavoring to maintain the principal institutions in the stations vacated by the Jesuits. They are established in Constantinople, Beyrout, Salonica, and Antoura, and have prepared the way for the Brothers of the Christian Schools and the Sisters of Charity. The former are stationed in Constantinople, and the latter in almost all the cities where Missionaries themselves

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have residences. Their educational institutions in Constantinople, St. Benedict and St. Pulcheria, are an honor to the Catholic religion and to France. Their college of Antoura in Lebanon exercises great influence throughout the country. The Bulgarian seminary in Salonica holds out the strongest hope for the regeneration of the Bulgarian clergy in Macedonia.

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In 1830, "Ethiopia and the neighboring countries," now Abyssinia, were confided to the Lazarists by the Holy See. Ten years later the mission was made a vicariate apostolic. Its Superior, Bishop de Jacobis, was a man of truly apostolic spirit; the process of his beatification is now being introduced. The work of the apostolate was hard. Poverty, imprisonment, and chains had to be endured. The foundation of the mission, however, was secured. Institutions had been established in Massaouah and Keren; a printing office and a little seminary were added, and the Sisters of Saint Vincent de Paul were called to conduct the girls' schools. When Italy conquered the north of Abyssinia, these works were transferred with the territory, and passed into the hands of Italian Capuchins. The French Lazarists withdrew into Erythrea, on the plateaus of Gouala and Alitiena, where they continue their labors amid great tribulations.

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The mission of PERSIA has likewise been entrusted by the Holy See to the Sons of Saint Vincent de Paul, 1840. The way had been opened for them in this country by Father Eugene Boré, a distinguished Orientalist. At first, a simple layman, he was sent out by the Academy of Inscriptions and Belles Lettres at Paris, to explore Persia. He was accompanied by a Lazarist, later on he became a priest and subsequently was chosen Superior General of the

Congregation. The present (1904) Lazarist Superior of the mission of Persia is Archbishop Lesné, who has the title of Apostolic Delegate. Missionaries are stationed in Teheran, Tauris, Ourmiah, Khosrowa, Djoulfa-Ispahan. They enjoy religious liberty, have founded schools, conduct a printing establishment, and have stationed Sisters of Charity in each of their missions. A Lazarist priest, Father Paul Bedjan, a Persian by birth, has had printed in Chaldaic, the vernacular of the country, a number of liturgical, devotional, and historical works which are of the greatest value to the Catholic religion in Persia. The Nestorian heresy and the Russian schism are the chief obstacles encountered in these parts by missionaries.

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The Congregation of Lazarists maintains establishments in various countries of Europe—France, Austria, Belgium, Spain, Holland, Great Britain, and Italy; it has missions and conducts seminaries in North America, United States, and Mexico, in Central America and the Antilles, and in most of the countries of South America, as well as in the Philippine Islands and Australia.

But the institutions to which we are referring particularly, which constitute especially the work of "Foreign Missions," those of China, the Levant, Persia, and Abyssinia, comprise for the Lazarists, eleven vicariates apostolic, for the most part supported by the SOCIETY FOR THE PROPAGATION OF THE FAITH.

The personnel of these vicariates, priests and brothers of the Lazarist Congregation, is more than five hundred, who like all missionaries need help.

Founded, as we have said, by St. Vincent de Paul, in Paris, 1625, the Congregation of the Mission or the Lazarists, is composed of priests and brothers. All the members, priests and brothers, are bound by vows. After a

term of preparation, they apply themselves to the work for which they are best fitted by talent and inclination. They devote themselves particularly to the conversion of infidels, to carry out the admonitions of St. Vincent de Paul to his disciples. We conclude with the Holy Founder's own words: "Let us give ourselves to God, Gentlemen, to carry His holy Gospel over the whole world, to whatever part He leads us, let us guard our post and our practices until His good pleasure relieves us. Let no difficulty overcome us; we strive for the glory of the Eternal Father, the efficacy of the Gospel, and the Passion of His Divine Son. The salvation of souls and our own is so great a good that it merits to be secured at any price."—A. MILON.

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## EUROPE

## IRELAND

## DROGHEDA

The following account is from a journal of the locality.

### GOLDEN JUBILEE OF THE HOUSE OF CHARITY, DROGHEDA, NOVEMBER 9, 1905.

Yesterday, November eighth, the Sisters of Charity celebrated very simply and appropriately, the fiftieth anniversary of their arrival in Drogheda.

Fifty years have passed since the Daughters of St. Vincent de Paul first arrived in our city, and their Jubilee could not fail to appeal to the interest of all who know any thing of the great things accomplished by their ministrations, during the long period that we have had the happiness of possessing them in our midst, whilst they have labored silently and unobtrusively, doing good wherever duty called them. Always faithful to one of their favorite maxims, their celebration was limited to a family feast; however, the beautiful chapel, exquisitely decorated for the occasion, was open to the faithful who came in crowds, both rich and poor, to adore the Blessed Sacrament, for it was a privileged day of Exposition. High Mass in the morning, Mgr. Segrave, Vicar General, celebrant; and in the evening solemn Benediction, after which the *Te Deum* was chanted.

The sisters received congratulations from every direction. His Holiness, Pius X. sent the Papal Benediction, His Eminence Cardinal Logue, a letter of congratulation, numerous other friends did the same, whilst the divers communities vied one with another in offering testimonials of respect



and affection. All this was an evidence of the high esteem in which the sisters are held in Drogheda. The life of a Sister of Charity is one eminently useful to the neighbor, being entirely devoted to the exercise of charity, it is a life of constant self-denial and heroic devotedness. How many unfortunate, forsaken creatures have found shelter with the sisters? How many hearts bruised and broken with sorrow have been consoled, fortified by them? Drogheda owes them an immense debt of gratitude and we note with joy that our fellow citizens fully realize their obligation.

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The city of Drogheda is the first, not only in Ireland, but in the whole Britannic Province, which beheld the Daughters of Charity established within its limits. This foundation was made, November 8, 1855, and it is with profound gratitude to God that the fiftieth anniversary has been celebrated this year.

Prior to 1855, the Sisters of Mercy only were in charge of the service of the poor, in the city of Drogheda. However, they had no establishment in St. Peter's parish and when attention was turned to the supplying of this want, God, who had His own designs in the matter, inspired the clergy with the thought of inviting hither the Daughters of St. Vincent. This project was at first met by opposition, chiefly on the part of some friends of the Sisters of Mercy; but the choice having been submitted to Archbishop Dixon, Primate of Ireland, received the approbation of this prelate, and the requisite formalities having been complied with, to the satisfaction of the Major Superiors, an agreement was drawn up and four sisters were appointed for the new foundation.

These four sisters, Sr. de Virieu, Sr. de la Moussaye, the elder Sr. Morris, and Sr. Ennis left Paris, November

third, accompanied by Father Salvayre, Procurator General of the Congregation of the Mission; they arrived in Drogheda on the eighth. There a grand reception awaited them; the authorities, ecclesiastical and civil, religious, magistrates, who had all assembled at the station welcomed them and having placed the sisters in carriages, all these personages, to whom must be added Father Dowley, Provincial Visitor of the Lazarists in Ireland, and Father McNamara, afterwards Superior of the Irish College in Paris, formed into line of procession and conducted the travelers, through the principal street of the city, followed meanwhile by a dense throng of people, until they reached St. Peter's Church, where Archbishop Dixon, in full pontificals, surrounded by all his clergy, blessed them and delivered a most eloquent discourse, worthy of his high reputation as an orator.

He began by briefly setting forth the past glories of the Isle of Faith, when saints and scholars there abounded; he evoked the remembrance of the zealous missionaries who came from France to Ireland, in the first ages of Christianity, and those who, at a much later period, left Ireland and went to plant the faith in every land; in moving and pathetic terms he recalled the friendly relations which had always existed between France and Ireland, and especially the fraternal ties that bound St. Bernard to St. Malachy, when, "many centuries ago, the Monk of Clairvaux sent missionaries to labor in the land of St. Patrick." With touching pathos he referred to the Missionaries sent to Ireland by St. Vincent de Paul. He added: "The bonds of friendship then formed still subsist; the foundation in our midst of a new House of Charity is a living proof of this." He then adverted to the zeal and devotedness of the Daughters of St. Vincent in the military hospitals, within the walls of Sebastopol, as elsewhere, in time of peace, or in time of war, and concluded by these words:

"In the name of this Catholic city, which has been watered by the blood of numerous confessors of the faith, in my own name, in the name of my clergy, of the religious of this city, in the name of Catholic Ireland, I bid a thousand welcomes to the Daughters of St. Vincent, who come to establish themselves in the land of St. Patrick!" The ceremony was closed by the *Te Deum*; after which, amid the enthusiastic joy of the whole multitude, the sisters were led processionally from St. Peter's to their home.

On the following Sunday, a statue of the Blessed Virgin the gift of the Primate, was erected in the center of the garden beside the sisters' residence; a grand procession had been organized, composed of the young ladies of the parish, all in white, bearing oriflammes, on which were inscribed in letters of gold the invocations of the Litany of Loreto; next followed the clergy of the city, both secular and regular, lastly, His Grace the Primate, in cope and mitre and bearing the crosier. He then blessed the statue and it was placed upon the marble pedestal which had been prepared. From that day, the young girls of the schools meet around this statue every Sunday to sing the Litany.

Encouraged by the wide benevolence extended towards them, and appreciating the favorable dispositions of the people, the sisters set courageously to work commencing with domiciliary visits to the poor, and night-school for girls employed in the factories. One incident of their journey had augmented their desire to spend themselves in the service of the Divine Master who so specially protects those that devote themselves to the service of the poor. As the car in which they were about to travel from London was ready to start, the sisters perceived that part of their baggage had been left behind. All four got off the car and whilst still busy in their search the train left them; they were thus obliged to wait for another. What was not their gratitude to God when they learned that by the delay they

had been preserved from a terrible accident on the railroad, in which a Protestant minister who had taken their place in the car which they had just left, was killed instantly.

At this epoch, the sisters had no regular income for over four years, during which time the Lord-Mayor provided for them. Shortly before the expiration of this term, Rev. Father Dardis, Superior of the Franciscans, in Drogheda, gave them a considerable heritage having obtained from His Holiness, Pius IX., the necessary dispensation so to dispose of it. He bestowed his gift entirely upon the new foundation, thus securing its future as well as the extension of its works. Shortly afterwards, two postulants, one of whom was brought by her bishop in person, came to increase the little family and to brighten its prospects.

In 1858, the Association of the Children of Mary was established: to adequately express all the good effected by this Association in favor of working girls, those employed in the factory, besides many others, would be no easy matter; the monthly reunions were regularly attended, and numerous were the associates who, distinguished by their piety in the world, consecrated themselves to the service of God in the divers religious orders.

Two years later the work of the Ladies of Charity was established; a society which soon became very prosperous. Not content with the fulfilment of the obligations which they had voluntarily assumed, these Ladies employed their daughters in making garments for the poor, wishing thus to initiate them in the exercise of charity; for this purpose they met once a week. They were careful to keep always in mind the words of the holy Pontiff Pius IX: "All the moments of your life are at your own disposal. You can render them meritorious by filling them with good works, thus employing them to secure your own salvation and that of the poor." This Association after forty-five

years still so flourishing, now counts fifty members, all filled with active zeal.

In 1863, Sr. Alice O'Sullivan left Drogheda, for China, where after many years of suffering she was to win the crown of martyrdom.

Desirous of seeing the works extended, influential persons soon undertook to obtain for the sisters an authorization to open an intern school for little boys, the need of which had been keenly felt. But for this a more spacious edifice was an absolute necessity; at first they thought of building, but a proposition was made to the venerable pastor to make over to the sisters the presbytery, and to instal them in their new dwelling. This saintly priest, too eager to be able thus to facilitate the good work, agreed, without a moment's hesitation; the transfer was made, and in November, 1870, the "Industrial School", as it is termed in Ireland, was founded, a subsidy being granted by the government. Not long after, a benefactor, Mr. Thomas Gernon, having bequeathed a considerable amount "for the works of the Sisters of Charity," they expended this legacy in enlarging the school, by adding a dormitory and class-rooms.

In 1876, the sisters had the grief to lose their good Superioress, Sr. Boylem, esteemed and beloved by all, who was carried off in a few days by typhoid fever; she was universally regretted; in her the poor and children, especially, have lost a true mother.

But the number of little boys being ever on the increase, another building must be provided, which was done in 1885. The government inspector having visited the establishment at this time wrote: "I can find no words to express my satisfaction concerning the annex recently added to the boys' school; this building, constructed with all modern conveniences, does honor to the architect."

The day-school for boys was built in 1894: in this de-

partment, three hundred little boys receive, gratuitously, primary instruction, the most destitute are fed and clothed; their families are visited and assisted by the sisters.

As a result of the legacy left by Mr. Patrick Hardman for the foundation of an orphanage for girls, the sisters have the consolation, since 1900, besides their other works, to devote themselves to the training of young girls in their asylum. On occasion of the solemn blessing of this institution, Mgr. Segrave delivered a most touching discourse to the children, his words made a deep impression upon their young hearts.

The year 1904 deprived the little Community of Rev. Father Kavanagh, Franciscan, their faithful and devoted friend, and one who had for many long years rendered them eminent services.

During this same year, on July thirtieth, the house of Drogheda had the honor to receive a visit from Cardinal Vincent Vanutelli, Papal Legate, who came accompanied by Cardinal Logue. The envoy of Pius X., highly extolled the interesting works confided to the sisters, his words were full of benevolence and encouragement, then he blessed them, their children, their works, and their poor who, gathered in large crowds around the house, sought with a curiosity most lawful, to catch a glimpse of the great Roman Cardinal and to receive his blessing. All hearts cherish the memory of this visit.

Since the foundation ten sisters, most of whom were not over thirty-five, have passed from Drogheda to a better life. May we not hope that, worn out in mind and body for our Lord, in the person of His privileged friends the poor, they now see Him face to face, and that from the height of heaven they protect the family and the works of Drogheda?

## ITALY

### PIEDMONT

*Letter from Sr. GRASSINI, Assistant of the Province of Piedmont, to Most Honored Mother KIEFFER, Superioress.*

Turin, November 3, 1905.

MOST HONORED MOTHER,

*The grace of our Lord be ever with us!*

In the absence of our worthy Sister Visitatrix, I avail myself of the opportunity of sending you by our dear sisters who have the consolation of going to our beloved Mother House, once more, the assurance of the filial devotedness of your whole family of Saint Sauveur at Turin, which has recently given shelter to a number of the unfortunate victims of the earthquake in Calabria.

Princess Laetitia, daughter of the saintly Princess Clotilda, has had one hundred thirty children brought hither, as these shocks still continue, leaving an impress of indescribable terror upon the poor inhabitants.

During their emigration all these little people, whilst in Rome enjoyed the hospitality of the Sovereign Pontiff himself. At Turin, the priests of Dom Bosco received, for the time being, the forty-five boys, and as for the eighty-five girls, the Princess Laetitia of her own accord requested us to take them until they can be definitely placed in the divers establishments. Inspired by the sentiments evinced on similar occasions, an answer in the affirmative was immediately given, and the necessary preparations were begun in the new building where we have the dormitories for the retreat and the workrooms.



On the day on which we expected the children to arrive, October thirtieth, several of us were at the station to meet them, the Princess was also there, and we brought home with us to Saint Sauveur these little tots of two years old and young girls of fifteen and seventeen. Every day we are honored by the presence of the Princess who spends several hours busily engaged, with other ladies and several ecclesiastics, in making the best arrangement for the future of these dear children. Some of them appear to be real little savages, but with the sisters they are generally well behaved and quite docile.

Day before yesterday, His Eminence our good Cardinal invited himself to visit these little folks, who were all charmed with his kindness and his simplicity. Whilst he was distributing pictures, a ten-year-old little girl said in a very decided tone: "I have a secret to tell you—" "What is it my child," said the holy prelate. Slipping into his hand one poor franc, the little one answered in a low voice: "Here, I give you this that you may offer Mass for my mamma."... His Eminence was deeply touched by this request which, put so artlessly, revealed the filial affection and piety of the innocent heart, he returned the little piece of money adding: "Do not worry, my child, for I will myself say the holy Mass for your mother." No word of thanks fell from the trembling little lips, a bewildered expression overspread the up-turned face, as the child asked: "Really, will you say the Mass? Oh! do not deceive me!"... Assurance was renewed by the good Cardinal who, before leaving, at the earnest solicitation of Princess Laetitia, allowed his photograph to be taken in the midst of this Calabrian group. He gave the solemn Benediction in the chapel.

Afterwards he went to the Community room, whither the Princess also followed, and in his paternal goodness he addressed us a few words full of charity and edification.

Yesterday, All Souls' Day, the Princess came about nine o'clock, to assist at the requiem service which in her delicate thoughtfulness she had caused to be offered for the deceased relatives of these dear Calabrians, the majority of whom were brought into the chapel amid their tears and considerable racket. Many of them will no doubt, be rather difficult to manage, but we hope much from these hitherto uncultured but intelligent children.

In the love of Jesus, Father of the poor, and of Mary Immaculate, in the name of all my companions, and with the most devoted filial attachment, I remain, Most Honored Mother,

Your very humble and obedient daughter,

SISTER L. GRASSINI.

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## SPAIN

### CANARY ISLANDS

#### MISSIONS IN THE ISLAND OF FUERTEVENTURA

( Translated from the *Annals* Spanish Edition, 1905. )

*To Rev. Maurice HORCAJADA, Priest of the Mission.*

Praise, honor, and glory to the most amiable Heart of our Divine Redeemer, this is the cry that should burst spontaneously from our lips for the graces which our Lord has poured out upon our missions, in the Island of Fuerteventura, of which mercy we have proof in the results obtained.

#### I. — ANTIGUA

Having completed the preparations for our journey we embarked November 29, 1904, Father Churruca, Brother

Larequi, and your humble servant; on the morning of the thirtieth we entered the port of Cabras, where we said Holy Mass, and then departed immediately for Antigua. We arrived there at four in the evening; the pastor, accompanied by the children and the faithful, awaited us at the entrance to the town. The Litany of the Saints was chanted until we reached the church, the pastor gave his blessing, and having thanked the faithful for their reception and announced the hour for the opening of the mission, we dismissed the congregation. We then withdrew to return at half-past six, the usual hour for the sermon after the rosary and the canticles of the mission.

On the first day we had quite a large audience which increased daily, until the spacious church no longer sufficed for the attendance.

As the harvest gave fair promise, it was but meet that the laborers should correspond to the commendable earnestness of the flock. Therefore it was that Father Churruca took charge of the direction of the Children of Mary, of the singing, and of the doctrinal explanation of the evening; your humble servant, of the sermons, of the children's catechism, and the organization of the Apostolate of Prayer among the men. I should never end were I to enter into detail concerning the sweet emotions that filled my soul, when on the day and at the appointed hour, I beheld before me most of the youth and men of the parish, some ready to be inscribed upon the list of Promoters, others to receive the medal of the Sacred Heart, which they wore upon the breast, fastened by a red ribbon; and as this did not yet satisfy their fervor, they displayed this insignia in the streets and public squares, proud to let everyone see that they had been consecrated to the Sacred Heart. This fervor lasted not only during the mission: one month afterwards, the pastor announced the monthly Communion, and five hundred members wearing the badge of the Sacred

Heart were a spectacle to angels and to men, as they approached the Holy Table.

The feast on the last day was truly admirable; long will the general Communion be remembered. The total number of Communions during the mission, in a population of two thousand, two hundred, was one thousand, seven hundred sixty-three. In the morning, high Mass, sermon, and procession; in the evening all the doors were opened wide to give entrance to the immense crowd that flocked to the church. The men and the women were ranged in separate ranks, the *Procedamus in pace* was intoned, and the procession moved forward in the most perfect order. The Blessed Sacrament was borne under a canopy, the chanters and the authorities closing the line of march. The procession occupied about two hours, and presented a most imposing spectacle: order reigned throughout the ceremony, and the religious fervor was most impressive.

We had Exposition of the Blessed Sacrament and after chanting the Rosary the farewell sermon was given, all ending with the Papal Benediction.

## II.—CASILLAS DEL ANGEL

He shall reign, despite the efforts of those who openly or secretly oppose the reign of Christ, imitating the scribes and pharisees who seeing Him crowned with thorns, cried out in their rage: "*We will not have this Man to reign over us!*" He shall reign! the mission of Casillas most clearly proves this to us.

We commenced this mission December twelfth, with a small attendance the first four days. But unexpectedly there came a change; to the chill that fell upon us at the outset, succeeded the glow of a truly religious impulse, so that a few days before the general Communion, everybody had been to confession. Like an ardent lover, so powerfully did grace attract souls that many who for long years

had not approached the Sacraments, made a most fervent Communion. Truly, must there have been joy in heaven at the sight of these conversions which brought to the paternal mansion so many children who had strayed far from home, some having led guilty lives for years and years.

We gave a sermon on Purgatory and announced for the following day a requiem Mass for their departed friends and relatives. The attendance was marvelous and the number of confessions and Communions correspondingly large. Many persons recited so many chaplets and other prayers that they spent the whole morning in the church. The rain pouring in torrents prevented the general Communion, but the total number, on account of the neighboring inhabitants, was one thousand two hundred nine, in a population of one thousand two hundred souls.

The closing was the same as that of the preceding mission, with this peculiarity that the pastor, wishing to thank his parishioners was obliged to interrupt his address to them two or three times, on account of the tears and sobs that rendered him unable to speak.

In order to avoid repetition which is always tedious in giving an account of the missions and the circumstances that ordinarily attend them, we shall in those which follow content ourselves with giving only a summary of results.

### III.—BETAMURIA.

Betamura has a population of five hundred; the mission opened December 26, 1904, closing January 5, 1905. There were eight hundred twelve Communions. Among the people there was a notable impetus in devotion to the Blessed Virgin and the organization of the Apostolate of Prayer.

#### IV. — PAJARA

We erected a centre of the Apostolate of Prayer in which over four hundred persons were inscribed. Fifty-five young girls entered the Association of the Children of Mary. During the mission, some coming from adjacent places raised the number of Communions to one hundred, ninety. The population numbers one thousand, one hundred fifty.

#### V. — TETIS

We could allow only twelve days to this mission, and notwithstanding, the fruits were most consoling. In a population of one thousand two hundred, there were one thousand, twenty Communions. A magnificent Cross will keep this mission long in remembrance.

#### VII. — OLIVA

Retreat to the clergy: The mission opened February sixth; eighteen thousand, five hundred children and young men made due preparation for a fervent Holy Communion. Over eight hundred persons were included in the general Communion. We held the mission twenty-one days, and in a population of two thousand five hundred, we had two thousand, two hundred seventy-four Communions. Six hundred were inscribed in the Apostolate of Prayer, sixty-five young girls entered the Association of the Children of Mary.

#### SUMMARY

In this series of missions there were:

Communions.	8,368
Receptions of Children of Mary.	147
Receptions into the Apostolate of Prayer.	1000
Never-ending glory to the Divine Heart of Jesus!	

Palm Sunday, 1905.

Pedro PAZOS.

## PORTUGAL

*Letter from Rev. Joseph-Mary GARCIA, Priest of the Mission, to VERY REV. A. FIAT, Superior General.*

Lisbon, Arroios, September 27, 1905.

Knowing how interested you are in the labors of the missions, I come to entertain you concerning my first effort at São Romão de Ceia, diocese of Guarda, towards the end of July.

In our Province this year the voice of the Missionary has been heard in three dioceses. At Madeira, which may be called the classic country of the missions, good Father Schmitz, with a Jesuit Father, has just cast the net of the Gospel in several parishes of the island, and everywhere obtained excellent results.

To the north of Portugal, at Santa Quiteria, dear Father Henry Machado has recently had his first experience in two *triduum*s which he preached in the two parishes adjoining our college. He assures us that the number of confessions was very large and that, God be praised, the men did not fail to acquit themselves of their duty.

Lastly, I should mention my little mission. Before leaving Lisbon, I had earnestly recommended the success of this work to the prayers of the dear members of the household. The parish of São Romão is visited almost every year by some religious missionary, usually a Jesuit, to preach a triduum preparatory to the feast of the Sacred Heart of Jesus. This year some of the parishioners cast their eyes upon your humble servant and the pastor himself extended the invitation.

The Visitor was most willing that I should undertake the work, but I must acknowledge that I was not wholly free from apprehension; indeed two years ago, it was the most popular and the most eloquent of the Portuguese Mis-



sionaries that was selected to preach in this parish. But guided by obedience, and relying upon the prayers offered for the work, I set out.

I have already termed the five days' preparation for the Feast of the Sacred Heart, a little mission. Attracted by the singing, the prayers, and the sermon in the evening, the attendance was daily increasing. I spent some hours of the morning instructing the children who were preparing for their first Communion on the following Sunday.

I strove always to speak to these good people with the simplicity which St. Vincent recommends, and I felt that from his throne above he blessed my desire and my goodwill. I realized that these poor peasants were most of all captivated by the candor and openness of heart with which I spoke to them.

The sermon on general confession produced a remarkable effect; like the discourse made by St. Vincent on this subject, the good God deigned to "give His blessing" to this instruction.

The confessions were very numerous. On the last day several pastors of the neighboring parishes came to assist but the faithful clamored for *o Senhor Missionario*, the Missionary Father. I noticed with much consolation but not without great confusion for myself, that these good people were filled with profound veneration for the Missionary. On every side were heard the familiar words of the Gospel to which St. Vincent refers in one of his conferences; which words far from exalting the poor Missionary deeply humiliate him: "Blessed is the womb that bore thee, and the paps that gave thee suck." Imagine the feelings experienced by the mother of the priest who was then assisting at the mission!

On the feast of the Sacred Heart, I gave a series of instructions to the children to prepare them for the renovation of the baptismal vows, and the touching ceremony (which

among us is never omitted) to ask pardon of parents and, finally, to dispose them to receive worthily the adorable Sacrament, the object of their ardent desires. This impressive act seemed to be fully appreciated by the faithful with whom the church was thronged.

After a short interval, we had solemn Mass, and after the Gospel I preached the sermon of the feast. In the evening a grand procession passed through the village; two things were specially noteworthy: the first Communion band, all clothed in white, singing canticles and then young girls carrying on the head, baskets filled with cakes, etc. These baskets prettily arranged are trimmed with flowers; they are called *goçacas*. They represent the numerous offerings made by the faithful to the Sacred Heart. When the procession arrived at the church, these young girls deposited their baskets upon tables prepared and placed in front of the church; these cakes, etc. were afterwards sold at auction, the proceeds being intended to defray the expenses of the feast.

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The next day, I held a last reunion which I had commenced on the eve, chiefly intended for the imposition of the Miraculous Medal and the organization of the Work of the Holy Childhood. No previous reunion had been so largely attended. All the people of São Romão were most anxious to have the beautiful Medal of the Blessed Virgin. I then imposed the holy Medal according to the formula of the ritual. Everybody received one, not excepting the pastor, who wore his Medal around his neck and kept it outside even at dinner! There were certainly two thousand persons who presented themselves for this pledge of the protection of Mary Immaculate; now there are not more than two thousand some hundreds in the whole parish. The ceremony lasted three hours. It was strange and

sometimes a little trying to see this crowd jostling one against another, to make sure of their Medal, fearing lest they be disappointed. In vain I told them there were enough for all! It was useless! Only when the pastor called out to them in a strong voice to keep quiet did they calm down though they were not altogether subdued.

Besides the Miraculous Medal, the children received also the patent and medal of the Holy Childhood with the blessing from the ritual. All was ended. I had Most Honored Father, the great consolation of leaving this parish, I might say, entirely under the protection of the Blessed Virgin; I could then depart from amongst them although these good people would gladly have detained the Missionary much longer. But alas! circumstances were not in favor of a longer mission. Perhaps, later, this may be possible. In any case, the faithful most earnestly desire that I visit them next year and if God so wills, I shall most willingly accept their invitation.

I cannot conclude this letter without mentioning that the good God was pleased to bestow an unexpected recompense upon me for the labors of this little mission: a double pneumonia! I left São Romão for my own country to pay a passing visit to my compatriots who longed to see me once more, as I had not been amongst them for twenty-two years. I was most anxious to give them some instructions, if the pastor were willing; as to the permission of the Bishop, I had already secured that.

Everything had been arranged to do them this great good, when on the eve of the day appointed, a heavy chill was followed by high fever; this was the fatal announcement of a pneumonia which condemned me to remain for a whole month in bed, and which would have ended in the grave were it not for the fervent prayers offered for me by our confrères of the Province, by our dear sisters, and by other persons.

Herein, Most Honored Father, I note the realization of the words of our Lord; that "no prophet is accepted in his own country." Indeed this time it was out of the question for me.

If, Most Honored Father, I have entered somewhat into detail it was in the hope of affording you pleasure.

Accept, etc.

J. M. L. GARCIA.

## HISTORICAL NOTES

### CONCERNING THE VARIOUS ESTABLISHMENTS OF THE CONGREGATION OF THE MISSION IN PORTUGAL.

#### I.—LISBON; RILHAFOLLES

As the House of St. Lazare, at Paris, in the seventeenth century, was outside of the city of Paris, and is to-day within that great city, so the house of Rilhafolles, when it became the Central House of the Lazarists of Portugal, was outside of the capital, in the suburbs, to-day it is included in the limits of Lisbon.

To give a history of the house of Rilhafolles, in Lisbon, would be to relate the story of the beginning of the Congregation of the Mission in Portugal. We will give but a short sketch of it. It is taken from the manuscript memoirs of Rev. M. J. Vieira, Portuguese Lazarist, bearing the date 1790, of which we have a copy in Paris.

Rev. Gomes da Costa, Priest of the Mission, established the Congregation in Portugal, and opened it in the house of Rilhafolles. Rev. Gomes da Costa, was a native of Torre de Moncervo, a city in the archdiocese of Braga, in Portugal. His family was one of considerable dignity. It happened that, in 1687, when he was about twenty-two years old, having gone on board a ship to take leave of some friends who were on their way to Italy, he was unexpectedly compelled to accompany them to that country, as the vessel weighed anchor before he could get ashore. It was in Italy that Father Gomes da Costa was ordained a priest, that he entered the Congregation of the Mission, and there became its Superior at the House of Sts. John and Paul—at Mount Cælius, Rome (1708).

It was then that he renewed every effort to plant the religious family of St. Vincent de Paul in Portugal, his native land. For that purpose, he received a liberal

donation from a generous benefactor, Don John Mary Cambiasi, of Genoa, and he appeared in Portugal bearing letters of recommendation from various Cardinals and strengthened with the encouragement of the Holy Father.

Father da Costa had various proposals for a settlement; that which seemed to govern him in selecting a place was the offer made by the Bishop of Guarda, who in 1714, had written to him inviting him to settle with his Missionaries either in his own episcopal city or in the city of Castello Branco which was the most important and central point.

Well informed friends called Father Gomes da Costa's attention to the fact, that if he wished to work for the future he could make no progress in an out-of-the-way town. "You must settle in Lisbon, they urged." Feeling the wisdom of this advice, he declined the advantages presented by the diocese of Guarda, and came to the capital where in the beginning, he settled, in a very humble abode which he secured by renting. He soon had occasion to congratulate himself for having followed the counsel given him in view of the favor which the King himself extended. It was in 1717 that Father da Costa finally fixed his residence in Lisbon in the seminary connected with the cathedral.

Father da Costa had formerly lived in the seminary when the latter formed a part of the convent of Boa Hora of the Discalced Augustinians, not far from the house of the Holy Ghost belonging to the Congregation of the Oratory.

The house of the Missionary was on Govotas street, facing also on Poço dos Negros street; it was quite large and had a garden, a bake-oven, and a well. Such was the cradle of the Congregation of the Mission in Portugal. This house was rented; Father da Costa wanted to purchase it, but its owner Antonio Pery de Linda, secretary of the chief managers of the custom house, refused to sell.

It was valued at seven thousand cruzados or about sixteen thousand francs (\$3200), and the quit-rent belonged to

the Religious of the Convent of Hope. It was here that Father da Costa received in 1718 the Missionaries who had arrived from Italy to help him in the projected settlement. There were six in all, who were named as follows: Fathers Joseph Joffreu, Antoine Vacarezza, John Baptiste Roseli, Joseph Cardilini, and Brothers John Baptist Marchisio and Marcelo.

Father Gomes da Costa had converted the house on Gavotas street into a veritable religious house, having a chapel dedicated to Saints John and Paul, in remembrance doubtless of the one he had inhabited in Italy; King John V. frequently honored him with his presence, being present at the Holy Sacrifice, particularly on the feast of St. John and that of St. Paul.

Several years elapsed before anyone appeared to offer or sell a property which might more suitably, answer the purposes of a residence for the Missionaries than the rented house on Gavotas street. In 1720 Jose Mello da Silva yielded to their wishes by offering them the *quinta* or, as it is called elsewhere, the *villa* of Rilhafolles. The deed for this sale was signed on July twenty-fifth of that year, and the Priests of the Mission took possession of it as a hospital, on the very day that the Countess Taronca, who lived in this villa, had left it under the order of King John V.

The villa of Rilhafolles comprised extensive territory in the outskirts, and on the north side of Lisbon. This section is to-day a part of the city (1905) and since the religious revolution in Portugal in 1833 and 1834, it was taken for an insane asylum... ..... Up to this time, at the beginning of the twentieth century, the traditions of the Congregation are still confined to this house. On the ceiling and on the walls of the chapel may be found painted scenes which recall the life of St. Vincent de Paul.

Splendid work was begun and carried on here. Retreats for the clergy, missions, a noviciate and later an externs



seminary. Here also, the first Missionaries suffered many an anguish. The cause of this was the refusal of the King to admit the dependence of the Priests of the Mission of Portugal on their Superior General. The confrères of Father Gomes da Costa urged him to declare officially this principle that they belonged to the body of the Congregation. He delayed so as to cause no friction. "Some favorable circumstance will supervene," he would answer. But his confrères doubting perhaps his sincerity, or wearied at the delays which prolonged the unnatural state of things, would not lend their co-operation to the condition of affairs. In 1721, three of the Missionaries left Father da Costa and returned to Rome; there remained with him but Father Joffreu and Brother Marchisio.

The favorable circumstance which Father da Costa had expected, did not present itself until after his death, which happened in 1725. It was only in 1738, on the occasion of the canonization of St. Vincent de Paul, that the King, as a closing of the solemnities at Lisbon, informed Father Joffreu, who had become the Superior, that he would consent to allow the Priests of the Mission to become subjects of the Superior General.

The work of the Missionaries of Rilhafolles lasted until the period at which religious communities were expelled from Portugal. On August 9, 1833, a royal decree suspended the body of *Prelados mayores* or the dependence on the Superiors of the great orders, and on May 23, 1834, a law was passed abolishing religious orders.

The Missionaries of Rilhafolles scattered. Among the survivors of that period, Fathers Henriquez and Gonzalvès lived among some of the Missionaries, who, thirty years later, resumed the work at Lisbon. They related to the latter the particulars of those days; it is to be hoped that the events have been recorded.

## II. OTHER ESTABLISHMENTS.

### TO THE PERIOD OF THE SUPPRESSION OF THE RELIGIOUS ORDERS IN PORTUGAL, IN 1884.

In 1799, there appeared a *Life of St. Vincent de Paul*, by Jerome da Cunha, (in-12, Lisbon.) It supplies, regarding the work of the Missionaries in Portugal, the particulars which we reproduce below, in part. When, in 1889, the *Popular Life of St. Vincent de Paul*, by Abbé Berbiguier, Honorary Canon of Bordeaux, was translated into Portuguese by Mr. Fonseca, and was published in Porto, the translator added a supplement to the historical data which he borrowed from da Cunha. This supplement is written by an unknown Priest of the Mission, who lived for many years in Portugal. In the leading paragraph we will give the particulars as supplied by da Cunha, published in 1779. He speaks in the present because he was contemporary with the events. In the Second paragraph we give the supplement taken from the *Life of St. Vincent de Paul*, by Berbiguier 1889, in 12-mo. Porto.

#### § I

The Priests of the Mission, who had settled at Rilha-folles, travelled over the patriarchate of Lisbon, preaching the Gospel with fruitful results. Subsequently, at the request of the bishops, a few Missionaries went over to the bishopric of Miranda, others announced the Word in the dioceses of Coimbre and of Leiria, while others again carried on the work in the metropolitan province of Braga. In 1757, two Missionaries accompanied the Bishop of Funchal who had called for them, and either in the island of Madeira or in that of Porto Santo, they spent several years<sup>1</sup> in the work of missions, retreats, and other pious efforts. His Royal Highness, the Infant Don Pedro, who subsequently became king of Portugal, sent Priests of the Mission to preach in his Great-Priory of Crato, which is still kept up for the sole benefit of his subjects. Finally, the Archbishop of Evora, in 1777, sent the Missionaries of

<sup>1</sup> There is both at Lisbon and at Funchal, a detailed account of the labors of these Priests of the Mission, during the ten years they spent at Madeira.

the Congregation into his archdiocese, where under the order of His Grace, they gave missions in the cathedral of Evora and everywhere they found the greatest fervor which, thanks to God's blessing, produced most lasting fruit.

The Congregation of the Mission has another house in the province of Entre Douro and Minho, which is east of the city of Guimarães, the first at one, the other at four leagues from Braga. Situated on the side of the mountain of Santa Catharina, it is surrounded by eight parishes so contiguous to one another, that only two of them are half a league apart. The site is an elevated one, very salubrious both from its waters and the purity of its atmosphere. It has a beautiful outlook on the east and north east, whence the view extending for several leagues affords a splendid landscape of wooded slopes, green meadows, running streams and cultivated fields. A quarter of a league thence, three streams meet forming the pleasant waters of the Vizella, which taking its rise at this point, flows on, spreading beauty along its banks, until, at a point eight leagues farther on, swollen by other commingling streams, it empties into the ocean near Villa do Conde. This house standing alone, without adjoining habitations, forms as it were, a solitude appropriate for the spiritual life, having its attractions however, in the variety of flowers, of fruits, and vegetables which abound around it, while the song of birds enlivens all and contributes to genuine recreation. What is the story of the beginning and the development of this house? It is as follows:

Rev. Father Josè Simões, a priest of sterling virtue and profound scholarship, a native of the parish *dos Gemios*, near the city of Guimarães, went to Rome and spent some years there. On his return to Lisbon he was appointed over the parish of Senhora do Carmo, in Brazil, to-day the episcopal See of Marianna. It was there that he caused the

quinta, (the country seat) da Cruz to be purchased, adjoining his ancestral domains. Finally, having withdrawn to Portugal, he resided at his country seat, where he built a church dedicated to N. S. de Bomfin (for a happy death). There he heard confessions, preached, taught grammar, conducted a school for beginners, all for the love of God and gratis, having as companions but a few ecclesiastics, his nephews, who helped in his work of charity. Remembering the Congregation of the Mission, whose members he had known in Rome, and aware of the great good the Order accomplished in Lisbon, he wished to join the Congregation, and to establish at his place of residence, a house for the Mission. He communicated his wish to the archbishop, who looking upon the matter as directed by God, at once gave his approbation, and promised his support, deciding that the house would take the place of that which King John V. had recommended him to establish in his own diocese. This being settled, Missionaries from Lisbon were at once called for. Three came in the month of October, 1751, formed the first mission of that church, and finally spread to various points with great success and to the joy of the inhabitants. The founder, bearing the voucher signed by His Majesty went to Lisbon to secure the royal warrant, which was granted by a special decree (*Alvarà*), on January 30, 1756, for twelve priests.

Shortly after, the zealous archbishop died, and was soon followed by the founder. For want of necessary funds for the support of a larger number, there remain in this house but five priests and two coadjutor brothers. Yet this limited number of Missionaries are constantly holding missions, and frequently they go to Braga to give retreats to the *ordinandi*. At home they are unceasingly hearing confessions, going on sick calls, directing the retreats for ecclesiastics and lay persons, who turn out in large numbers for the purpose. Their zeal is not limited to their

province, they hold missions in the province of Traz-os-Montes, in the dioceses of Lamego and of Porto. They have also a free school for children.

God has blessed this diocese with abundant graces by the agency of these apostolic men, although many missions had to be held to cover the entire ground of one thousand two hundred and fifty parishes. The Missionaries have done all that it was possible to do to reform the diocese. For example, among ecclesiastics, they have urged the establishment of useful conferences not only for spiritual need but for the settlement of cases of conscience, these conferences are held once a week in the different parishes. The Missionaries themselves by retreats to the *ordinandi*, have instructed them on questions of rite and sacred ceremonies, on simplicity of vesture, and rules for the spiritual and inner life, to such an extent that the entire body of the clergy of this archdiocese is superior to that of other dioceses. Moreover, by the holy exercises, which many of the pastors and priests of adjoining parishes follow at the house of the Mission, the Missionaries have greatly contributed towards endowing the body of the clergy with the zeal and industry by which they themselves are governed in their labors for the salvation of the souls confided to their care.

So far as the religious state is concerned, it is most edifying to behold the strict observance of rules and the fervor that prevail in the convents at Braga and Guimarães, since at the request of the Religious themselves, the Missionaries, have held many times in these houses the holy exercises. The same thing applies to Houses of Refuge the inmates of which are exhorted, and directed, with such respect and mildness, that their souls are inflamed with an ardent desire to devote themselves to the practice of virtue and to the attainment of perfection.

So far as the laity are concerned, they are exhorted as in all the missions, to make a general confession, to amend their past and begin a new life; they are taught how to pray, to recite the rosary or the beads of the Blessed Virgin, to hear Mass and to frequent the sacraments. We cannot but give praise to God as we behold the fervor and the devotion of these people, who if their pastors are zealous, do not fail to persevere in the new mode of life which they have been taught to follow. — DA CUNHA, 1779.

§ 2.

In 1739, the Bishop of MIRANDA, D. Diogo Marques Monrato, had requested the Superior of the Congregation at Lisbon, to send some priests for the direction of the seminary. Up to his death in 1749, he made urgent requests for that purpose, but his wish was never granted for the want of a sufficient contingent. His successor Father John da Cruz, of the Holy Family, of the Discalced Carmelites, more fortunate than Don Diogo, had the satisfaction of obtaining three Missionaries and installing them in his seminary on August 12, 1752. (See also *Annals of the Mission*. Vol. 49. p. 37.)

On September 9, 1756, the Bishop of Leiria, D. João da Cunha, later a Cardinal and metropolitan Archbishop of Evora, transferred to the Congregation the property called Paraizo; which with another bequest from a priest of the diocese, enabled them to establish, the episcopal seminary, to conduct missions, and to hold retreats for the ordinands. On July 29 1757, D. Gaspar Affonso Brandão, Bishop of FUNCHAL, set sail for Lisbon, with two Priests of the Mission, and six days later landed at Madeira. For ten years, the Missionaries effected great good in that island. The Superior recalled them to Lisbon, as he needed their services on the Continent.

In 1762, or thereabouts, it was intended to establish a

seminary at Goa (Portuguese possession). At the same period the Bishop of Angra, D. Antonio Caetano da Rocha who had lived in the house of the Congregation at Lisbon, and had been consecrated bishop there, called for Missionaries to establish seminaries like those in France at Angra, São Miguel, and Fayal, towns the of archipelago of the Azores, which belonged to Portugal. Unhappily these requests had no further results than to show the confidence which the Bishop had in the Sons of St. Vincent de Paul, in Portugal. They succeeded however, in establishing in Lisbon an extern seminary.

In 1779, in pursuance of a Royal order, two priests of the Mission were sent to establish a seminary at Goa. These priests were the Rev. Fathers Machado and Santos; they set sail October third with the Bishop of Cochin, D. Fr. Manoel da Santa Catharina, who was to govern the archdiocese of Goa. In the succeeding years, new laborers were sent to this mission. In 1781 there were no less than fourteen Missionaries, engaged in the direction of seminaries at Goa, Chorão, and Rachol.

In 1784, two Missionaries, Fathers Correia and Villa (Italians) started for Goa, by way of Macao. They arrived there July twenty-eighth, and established the seminary of San Jose, where they were received by Father D. Fr. Alexander, of the Third Order of St. Francis, who was then Bishop of Pekin. This worthy prelate, on his return to his diocese, requested the Superiors in Lisbon to send him Missionaries to Pekin, but in spite of his urgent demand, he failed to secure them.

On March 10, 1791, by a decree, dated Salvaterra dos Magos, South America, the Prince Regent ordered the Superior of the Lazarists in Lisbon to organize a seminary in the grand Priory of Crato. The locality selected for this establishment was Sernache do Bom Jardim,—to-day a



seminary intended to supply the Portuguese colonies with priests (1905). Fathers Coelho and Velloso with Brother Lopez, reached this point on June eleventh and, after a cordial reception, they set to work and secured the happiest results.

In 1796, the Bishop of Algarve, — the most southern province of Portugal — Don Francisco Gomes, happened to be in Lisbon, when there landed at that city, on their return from Goa after seventeen years' service in India, two Italian priests of the Mission, Fathers Romualdo Ansaloni and Joseph Maffei. The bishop obtained leave to take them with him to organize his seminary which had not yet been opened. They reached Faro in November 1796. These priests determined the curriculum of studies and rules for the spiritual and temporal government of the seminary. After having arranged the course which to this day, with very slight difference, is strictly followed out, they returned to Lisbon about June 16, 1797; the bishop accompanied them as far as São Braz de Aljustrel, where he put them in charge of a trustworthy guide to accompany them on their return to the capital.

In 1797, the Bishop of Pekin, who some years previously had vainly begged the Superior of the Congregation at Lisbon for priests, renewed his request. But on this occasion, he applied directly to the government, and obtained a royal letter, dated May twelfth, with the order to turn over to the Missionaries of St. Vincent de Paul, the church of St. Joseph at Pekin, with all necessary funds for their support. As he could not refuse, the Superior in Lisbon appointed to that mission Fathers Domingos Joaquim Ferreira and Jose Nunes Ribeiro, who were already at Macao. The latter reached Pekin May 24, 1801. They went to the cathedral where they found the Bishop, who received them with open arms; they then assisted at the pontifical office, it being Whitsuntide. The worthy

prelate kept them with him for a few days, and on June first, they took final possession of their house of St. Joseph.

The Priests of the Mission rendered valuable service to the dioceses of Macao, Pekin, and Nankin. Despite the extraordinary obstacles they had to surmount, they reaped a rich harvest of salvation. A large number of Missionaries left the house at Lisbon for these distant regions. God was glorified thereby and the light of the Gospel penetrated into the souls of multitudes who had thus far sat in the shadow of the Valley of Death.

On November 25, 1841, Father João de Castro was proposed for the bishopric of Pekin, Father Miranda for that of Nankin, and Father Borja for that of Macao. The last only, received the apostolic confirmation, without however having been consecrated bishop, for he died in 1845. Father Motta was proposed as his successor; after having been confirmed and consecrated, he ruled the diocese for many years. Fathers João da França Castro et Mauro returned to Portugal where he was proposed for the bishopric of Porto; having been consecrated at Lisbon, he died October 16, 1868.

The Priests of the Mission in Portugal, besides the occupation and the work which we have just mentioned, held through the kingdom a great number of missions in the rural districts; prepared the *ordinandi* in various dioceses, and directed in their own houses the spiritual exercises for the laity. The celebrated Marquis de Pombal was the first whom they received in their house for the purpose. In Lisbon, the secular powers had confided to them the mission of attending and accompanying those condemned to death. It was in this way, that on February 13, 1759, four of their number, were directed to afford the last ministrations of religion, to the unfortunate victims of the attempt against the life of the King Dom José. The Missionaries accompanied the condemned to Bélem, in the out-

skirts of Lisbon, to the place of the execution and withdrew after the terrible retribution had been accomplished.

The House of Rilhafolles received all penitents, whom the royal or the ecclesiastical authority confided to the care of the Superior of that house, either as a place in which they performed their penance or for reasons of state.

Finally the Sons of St. Vincent de Paul had as a mission, to visit prisons and all the hospitals, to instruct their inmates and to administer the sacraments to them. They held short preparatory retreats for the principal feasts, so as to obtain general Communions.

The life of these priests was, as may be seen, very laborious, but their fatiguing ministry was accompanied with great consolation.

(To be continued).

GUIMARAENS OR GUIMARAES is a city of the district of Braga (between Douro and Minho, Northern Portugal), at fifty-five kilometres north east of Porto, in a beautiful valley. Guimaraes which is sometimes called "the cradle of Portugal," has a population of between eight and nine thousand. Near it was the House *da Cruz* of the Priests of the Congregation of the Mission.

MIRANDA (*Continum Lusitanorum*) is a city of Portugal, (*Tras os Montes*), on the Duero at fifty-six kilometres south east of Braganza. It contains nine thousand inhabitants. It was a bishopric which has been joined to that of Braganza.

LEIRIA, city of the ancient province of Estramadura (Central Portugal) is the capital of the district and of the *Concelho* (Council) one hundred and sixteen kilometres north of Lisbon on a branch of the river Liz along a most pleasing section of the country. It has three thousand seven hundred inhabitants.

FARO, city of Portugal, capital of the district of Faro or province of Algarve, two hundred and fifteen kilometres south of Lisbon, is a bishopric. It has a fort, a good harbor. Population, eight thousand.

SERNACHE DE BOMJARDIN OR SERNACHE is a borough of the district sixty kilometres west of Castello Branco, (Beira, Central Portugal). It is a suffragan of the diocese of Portalegre. Population, three thousand.

GOA, in India, is a Portuguese possession. It is an island situated in the Sea of Oman, at the mouth of the Mandova, which separates it from the mainland. It has a circumference of forty kilometres. A new city re-

places the ancient city of Goa, which was situated in the same island, nine kilometres from the present city.

MACAO, a Portuguese city and colony of China on the southern coast in the Province of Kouang-tong, one hundred kilometres south-east of Canton. The territory of Macao is scarcely more than thirteen kilometres square in its surface; it embraces the small peninsula on which the city is built. The city which is surrounded by a number of hills is very picturesque. In 1878 the population amounted to sixty thousand: the entire colony had a population of seventy-seven thousand.

## ROUMANIA

*Letter form Prince VLADIMIR J. GHICA, to VERY REV. A. FIAT, Superior General.*

Bucharest, November 26, 1905.

VERY REVEREND FATHER;

I come to ask you for a foundation, or rather I ask your consent for a foundation which I have been anxious to establish. I make use of the second form of a request in order to emphasize that it is not my intention to demand of your Congregation a new sacrifice but, without any expense on your part, to influence a new and promising country, through the elements the most appropriate for the country itself. These elements we would select from your Community, in a limited number, so as in no way to effect any existing mission, and, at the same time, to give our work the reasonably modest stamp of a beginning.

Roumania, my native land, contains about one hundred and fifty thousand Catholics. Its capital, Bucharest, alone counted at the census of 1899, thirty thousand persons who had made, in writing, their profession of faith in the Catholic Religion.

This entire Catholic population, governed by two Bishops, of Bucharest and of Jassi, has no Congregation of Charity, to oversee the requirements of the body and the soul of

the poor that are in these dioceses—to bring these under the divine sway of that love of the neighbor which throughout the Church, brings home to all, the true life of Christ.

The great lesson of Catholic charity, is also wanting for the five millions of non-Catholic Roumanians, in the midst of whom our co-religionists live.

The priests, limited in number, having their time filled by specific duties, come in touch with but a small part of the woe and the needs of the faithful. Their action, on these very Catholics themselves, is very restricted, and of no effect on schismatics, that form the larger portion of the community, and who, more than in any other part of the East, would be well disposed, by reason of their Latin origin, their civilization, with its characteristic western type, and the gentleness of their disposition, to accept, under all of its forms the beneficent influence of the Roman Faith.

Your venerated predecessor, Very Rev. Father Boré, in a letter of 1848, of which I keep reverently a copy (See his life p. 292) pointed out to the Christian world and particularly to Christian France, the exceptional importance of Roumania as a field for future Catholic operations in the East. His appeal did not meet with the desired response.

So then, here is an important Catholic group (the most extensive in Eastern Europe); here is a nation that we may expect to see returning to the unity of Faith, (the only one, possibly, likely to do so promptly, for everything here: the race, its civilization, the liberty of action which we derive from our laws, the presence of Catholics in all classes of society, all conspire to bring about that result). Here are all these elements providentially united for glorifying anew the Church of God, yet they are deprived of the most lively and the most eloquent of Christian activities: the exercise of charity practised with perfection by beings consecrated to Charity. The want is a serious one.

To have all this done, the requirements of the body and the soul of

Such a situation calls for a prompt remedy. This, your paternal solicitude can help us to tender, while by your mere acquiescence you will realize my dream, and complete a work marked out by Father Boré—to give to a land, eagerly awaiting it, the blessing of the charity of Christ,—to extend the domain of St. Vincent—to open out for the Church a long-looked-for perspective—to confer a good of which God alone knows the measure, He who comprehends the depths of the future and the needs of souls.

So, Very Rev. Father, I come, as I said, to beg for a foundation, let it be never so small.

In the first place it would be a poor Bethlehem, an humble stable: a rudimentary dispensary and three Sisters of Charity.

The motto of our House, Very Rev. Father, is to coast along with Providence. Here Providence, as you will see, has arranged all in a marvelous way, and prepared everything for success.

. . . . .

Thus you realize, this is a necessary work—and everything is at hand—the means for success,—the person to carry on the enterprise, ready for the work,—a staff easily recruited,—to which, may be added the blessing of the Holy Father, to whom I communicated my views and who gave his approbation, with the promise of affording all facilities in his power. We need, therefore, no longer to keep along the coast of Providence, since it directs us to deeper waters and if we sail out amain, I can behold from here how safely we shall steer our course.

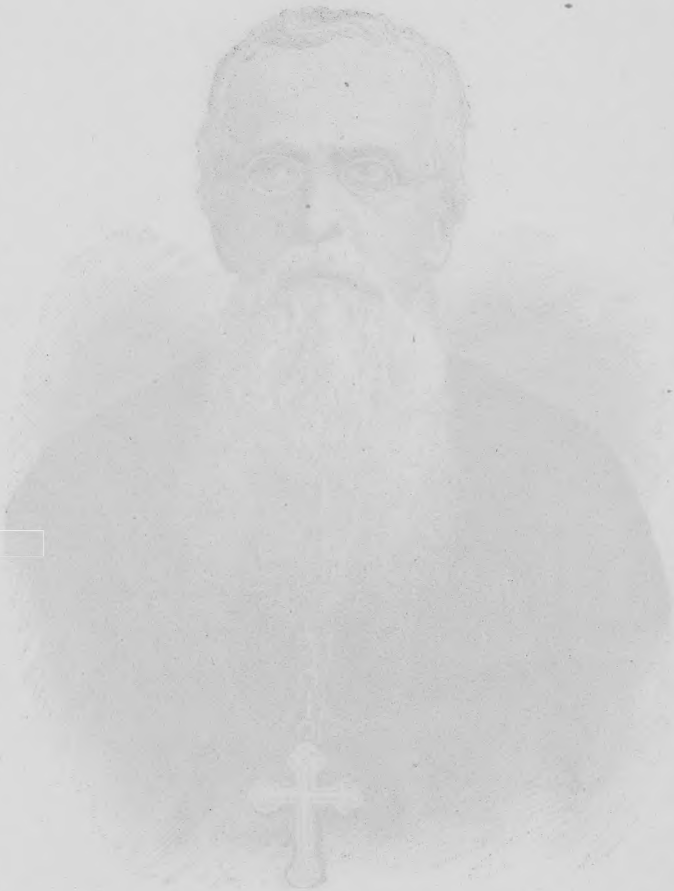
I would like to open the new establishment about Easter. In the meanwhile I will put my request into the hands of God, under the patronage of His Blessed Mother, to whom I will dedicate the new work, if I am preserved to see it take birth.

I beg you, Very Reverend Father, to accept the expression of my sincere Christian attachment, and the assurance of the sentiments of particular veneration in which I hold the lawful successor of St. Vincent, who "presides over the charity" of his Family. (Irenæus, speaking of the Roman Church).

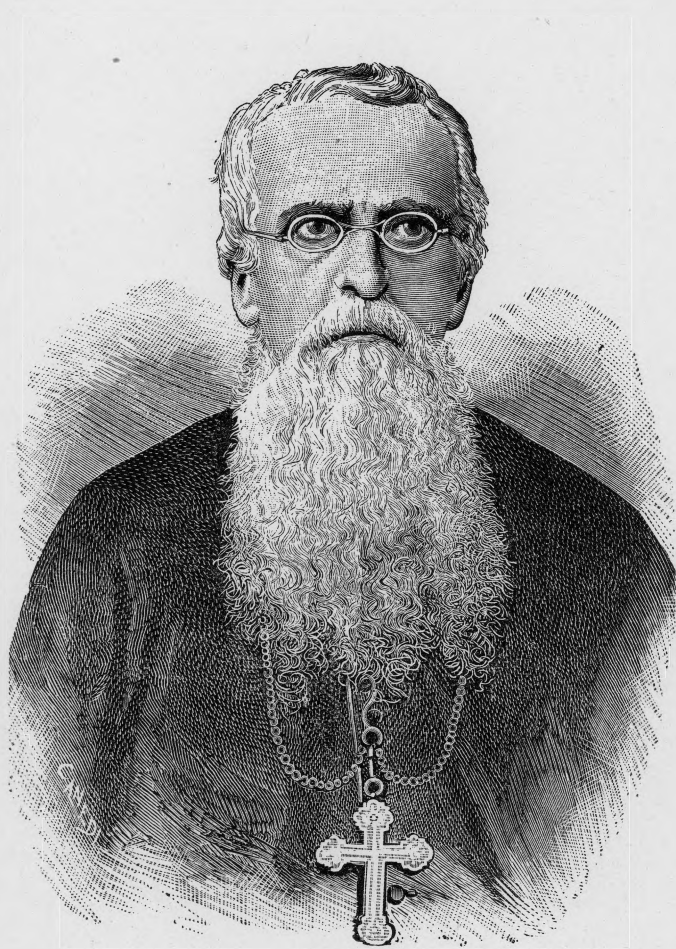
Your child and servant in Jesus-Christ,

Prince Vladimir J. GHICA.





MR. GERALD BRAY  
VICAR APOSTOLIC OF NORTHERN CHINA  
(1838-1908)



M<sup>re</sup> GERALD BRAY

VICAR APOSTOLIC OF NORTHERN CHIANG-HSI, CHINA

(1825-1905)

## ASIA

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## CHINA

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## KIANG-SI

*Les Missions Catholiques*, in their Number of October 6, 1905, publish the following lines announcing the death of the venerated and lamented Mgr. Bray :

MGR. GÉRAUD BRAY,

*Lazarist, Vicar Apostolic of North Kiang-Si, (China).*

After a long career devoted to the apostolate of China, Mgr. Géraud Bray, Vicar Apostolic of North Kiang-Si, has recently passed away. He was eighty years of age, during forty- seven of which he had labored for the evangelization of China.

Originally from Siran, canton of Laroquebrou, diocese of Saint-Flour, he entered the Congregation of the Lazarists in 1848. Having completed his ecclesiastical studies at Paris, he was first sent East to the college of Antoura, directed by the Lazarists, then to the missions of the Far East, to Mongolia, and later to China.

In 1870, he was appointed vicar apostolic of Kiang-Si and consecrated bishop. A man of most amiable disposition, a Missionary of remarkable energy, Mgr. Bray made several voyages to Europe in the interests of his vicariate. With admirable self-denial he twice asked and obtained that the vast territory that had been confided to him be divided, until Kiang-Si now comprises three vicariates instead of one. Almighty God blessed his devotedness and disinterested zeal. When Mgr. Bray took charge of Kiang-Si, this Province of China registered only seven thousand Christians; in 1903 the number had quadrupled,

the statistics showing twenty-eight thousand. And from that time the number seems still notably on the increase.

Several years ago, Mgr. Bray obtained a coadjutor, Mgr. Ferrant, also a Lazarist, and who was consecrated in 1898. Mgr. Ferrant now succeeds Mgr. Bray as Vicar Apostolic of North Kiang-Si.

The Superior General received from Mgr. Ferrant the subjoined edifying details on the last moments and the obsequies of the venerated Vicar Apostolic:

Kieou-Kiang, September 29, 1905.

A telegram has informed you of the sad news. Our venerated Vicar Apostolic, Mgr. Bray breathed his last, September twenty-fourth, at seven o'clock in the evening, after a short and peaceful agony. As I mentioned in my last letter, the venerable Bishop longed for death, and for the past two months, especially, he hoped each morning that he might not see the evening, and each evening that he might not begin the next day. To increase the merits of His faithful servant and to embellish his crown, it pleased Almighty God to delay the recompense.

Our dear patient evinced an admirable patience, even a holy joviality; on the very last morning of his life, he chatted pleasantly with us. We did not dream that the last hour was so near. About two in the afternoon, he had a weak spell, this was followed by one more serious, and at six, he fell into his agony, during which until the end he preserved entire consciousness. At seven o'clock, he slept sweetly in the Lord.

The obsequies took place on Thursday, the twenty-eighth: the ceremonial was magnificent; never had Kieou-Kiang witnessed such a funeral. All the resident Europeans, the English Consul at their head, attended. The procession, composed of the clergy, several hundred Christians in mourning, orphans also clad in mourning, led by our dear

sisters, the Daughters of Charity, passed through the city amid an immense multitude that had hastened out to view the unusual spectacle. Despite the dense throng of people the order was admirable, and the bearing of the pagans manifested their respectful sympathy. Such a funeral procession is a real sermon to the infidels.

## SYRIA

### TRIPOLI

*Letter from* REV. A. ACKAOUY, *Priest of the Mission,*  
to VERY REV. A. FIAT, *Superior General.*

Tripoli, Syria, September 27, 1905.

In my last report, I took the liberty of writing to give you a glimpse of our mission. I now wish to tell you of our ecclesiastical retreats. We have had three of them since July, given to more than one hundred and thirty priests and we have two more to give in October and November. The first three have been at the expense of the Mission.

This is how we conducted them. After having obtained the approbation of the Bishop, which was given in writing, we sent a messenger into the various parishes to inform the pastors and to communicate to them the order of the bishops. At the time appointed, we offered our small residence at Eden and furnished all necessary provisions as well as our household supply of bedding. As the priests arrived, a bed was provided for each one. It was out of the question to give rooms to any, for we have but four in all the house, each of which could hardly afford space for three pallets, laid out on the matting. The parlor we gave to about twenty of the priests placing their pallets also on the floor. As for the others we tried to make them comfortable in the passage way and in the yards. Thus

the small residence was converted into an ark of salvation.

After the opening conference, the parlor which had been turned into a dormitory, became a hall for religious exercises. The pallets after having been rolled up, became elbow rests, and the mats were used as carpets. For the use of the Missionary, a table and a chair were placed at the end of the parlor.

Those who make the retreat rise at five; at five-thirty, meditation, presided over by the Missionary, followed by prayers. At six-thirty, Mass (Maronite Rite) celebrated by one of our colaborers, then the followers of the retreat recite together the Office of Prime and Tierce. At eight o'clock, breakfast, consisting simply of wheat-bread, cheese, and fruits in season. After a short recreation, all meet in the chapel for the conference, at the end of which two or three of the priests are invited to repeat in presence of their confrères the subject of instruction, an efficacious mode of stimulating attention. The rest of the time until mid-day is devoted to spiritual reading, to the recitation of the rosary and to confessions. Then the office of Sext and None is recited in common. At twelve o'clock, dinner composed of two dishes of vegetables, one of meat and some dessert. Ice water takes the place of wine as we are at an altitude of fourteen hundred metres, (over five thousand two hundred feet). After a few moments of relaxation, we proceed to the exercises of the Stations of the Cross made together; then we meet in the parlor for the second conference. Next follow spiritual reading and some vocal prayers. At half past four, the Breviary is read in common, after which follows rest for half an hour. At five-thirty, conference in the chapel with repetition. At seven o'clock supper, fare being the same as at mid-day. Finally, night prayers, Benediction of the Blessed Sacrament according to the Maronite Rite, then all retire.

The retreat lasted six full days, all at the expense of the mission. Besides, on their departure we give each priest some honoraries of Masses to meet the traveling expenses.

I would like to have had even a shed built to shelter our dear Fathers during the retreat, and not turn them out to sleep in the open air; but our limited resources and the expenses of the mission which we are obliged to meet, compel me to be saving and to wait for better times.

I refrain from speaking of the result of these retreats. Possibly I might incur contradiction. God alone knows, that must suffice. All I can say is that during the holy exercises, the priests gave proof of good will and cheerfully abided by the rules. The rest belongs to the domain of grace.

In view of present difficulties and the lack of subjects, one might be tempted to give up. But a single consideration restrains me: the Sons of St. Vincent de Paul began this work in the Lebanon, seventy years ago, when this mission was unknown: to them belongs the duty of supporting and developing it. Hence it is that I did not hesitate to accept two new retreats this year. The bishops aware of the expense which we incurred for the first three, were kind enough to accept our services and assume the responsibility. We could not always nor elsewhere expect to obtain a similar concession.

A. ACKAOUY.



## PERSIA

### TAURIS

*Letter of Sr. N....., Daughter of Charity.*

Tauris, House of the Sacred Heart, May 4, 1905.

Being most anxious to be chosen for a foreign mission, I petitioned for this favor at the time that I made my holy Vows, but the Master willed that I should still wait six years.

At last I have attained the object of my desires, or nearly so. I had always hoped to be sent to China, and here I am in the midst of mussulmans and schismatics. For the present I shall leave China to the Chinese, and I am very happy to be among Persians.

There is one thing about them that edifies me much; it is their manner of praying. They recite their prayers with no thought of human respect, apparently penetrated with profound devotion.

Although we reached here during May last, we could not begin our work before September. We have a few orphans, a class for European girls and Armenian boarders, another for Armenian girls both interns and externs, to which may be added ten little boys, three of whom are Armenians and seven mussulmans. These last especially are very nice: I have never had to make them repeat their prayers after me: they recite them themselves, like real angels, and it is a great delight for me to see these little fellows pray so well. I have, moreover, charge of the female orphan asylum.

They are now building for us a house in which we can carry on our work on a larger scale. At present for want of room and of sisters, we are restricted as to our works. A year ago, we sailed for Persia; there were five of us

then, in the month of October. During the cholera epidemic, our little Sister Martin went up to God, at the age of twenty-nine. I am the strongest so far, as I have never been sick. I find that the Persian climate, generally admitted to be quite good, suits me in every respect.

We have not been long at Tauris, and it would seem that I am turned Persian entirely. It is our Reverend Superior who says this, and I am delighted. If I have become so, it was without effort. I am very fond of Persia, and everything Persian.

When I say that I am very happy here. I do not mean that we have no crosses at Tauris; there are as many here as elsewhere; but the joy that fills my heart makes me quite forget the rest.

*(Echo of Saint Walfroy.)*

Monsieur Lesné, Apostolic Delegate to Persia, wrote from Tauris, on October 16, 1905, as follows:

There is much to be done for the installation of the Sisters of Charity, but this will be done gradually according to our resources and our needs. Yesterday, Sunday, I blessed their chapel and a statue of the Immaculate Virgin. Poverty stares at us on every hand, this, however, does not prevent us from seeing everywhere neatness, contentment, and union among the sisters; this is what impresses and consoles me.

The work of the Missionaries and of the sisters is very prosperous. The Lazarist Missionaries, besides ten interns, have now more than one hundred externs who follow their courses regularly. The sisters have eighteen interns and more than fifty externs. The Catholic colony of Tauris has increased and is increasing daily since the Missionaries and the Sisters of Charity settled here, and I trust that the mission of Tauris will prove hereafter one of the most satisfactory in Persia.

Another house from which I expect much, is that of Ispahan, which has been increasing steadily from its establishment only of recent date; and this may be attributed particularly to the zeal and the energy of Rev. Father Demuth, the Superior. What is lacking here is a house having conveniences and suitable for our practices; for what we now have, can scarcely be styled houses; they are but scattered rooms, built some two hundred years ago. Father Demuth intends to build and has already collected some material and money for that purpose. As his plan is not on a large scale, I think he will be able to carry it out.

(Note of Saint Walfrey.)

Monsieur L. and Apostolic Delegate to Persia, wrote from Tauris, on October 16, 1905, as follows:  
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The work of the Missionaries and of the sisters is very prosperous. The Lazarist Missionaries, besides ten interns, have now more than one hundred externs who follow their courses regularly. The sisters have eighteen interns and more than fifty externs. The Catholic colony of Tauris has increased and is increasing daily since the Missionaries and the Sisters of Charity settled here, and I trust that the mission of Tauris will prove better one of the most satisfactory in Persia.

## AFRICA

### ABYSSINIA

As our readers are aware, the process of the Beatification of the Venerable Mgr. de Jacobis, of the Congregation of the Mission, Vicar Apostolic of Abyssinia, who died in 1860, is in progress at Rome. One of the points to be settled was that the Servant of God had not been, since his death, the object of a cult, premature and prohibited by a special Bull of Pope Urban VIII.

This point has been officially decided, and the Cause can, consequently, take its regular course. Here is the decree of non-cult, as it is termed:

### "CAUSE OF ABYSSINIA

"ON THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, JUSTIN DE JACOBIS, BISHOP, A NATIVE OF NAPLES AND VICAR APOSTOLIC OF ABYSSINIA, MEMBER OF THE CONGREGATION OF THE MISSION OF ST. VINCENT DE PAUL.

"On the earnest petition of the Reverend Augustin Veneziani, Procurator General and Postulator of the Congregation of the Mission, the undersigned Cardinal Louis Tripepi, Proprefect of the Sacred Congregation of Rites, in the name of the Most Eminent and Most Reverend Cardinal Dominic Ferrata, Ponent and Reporter of the said Cause of Abyssinia concerning the Venerable Servant of God, Justin de Jacobis, in the ordinary session of this same Sacred Congregation of Rites, held on the date hereafter mentioned, according to the special dispositions published

in 1878 and in 1895, has proposed the discussion of the following doubt:

“Should sentence of the judge delegated by the Reverend Prefect Apostolic of Erythrea, verifying that no cult contrary to the observance of the Decree of Pope Urban VIII., of blessed memory, has been rendered to the Venerable Servant of God, be confirmed in the case and for the effect in question.” And the same Congregation of Rites, after having carefully examined everything, the Reverend don Verde, Promoter of the Holy Faith, having been heard both in the living voice and by writing, has decided to answer: “Affirmatively,” that is to say, “the sentence should be confirmed.” June 20, 1905.

“The report of the proceedings has been presented to Our Holy Father Pope Pius X. by the undersigned, Proprefect of the Sacred Congregation of Rites, and His Holiness has ratified and confirmed the decision of the same Sacred Congregation, the twenty-eighth of the same month and year.

“A Card. TRIPEPI, *Proprefect*,

“P. † S.

“† D. PANICI, Archb. of Laodicea, *Secretary*: ”

ABYSSINEN.

*Beatificationis et Canonizationis Ven. Servi Dei Justini de Jacobis Episcopi, Neapolitani, et Vicarii Apostolici Abyssinen. e Congregatione Missionis S. Vincentii a Paulo.*

Ad instantiam Rmi Dni Augustini Veneziani Procuratoris Generalis et Postulatoris Congregationis Missionis, infrascriptus Cardinalis Aloysius Tripepi Sacrae Rituum Congregationi Pro-Praefectus, loco et vice Rmi Cardinalis Dominici Ferrata, praefatae causae Abyssinen. Ven. Servi DEI Justini de Jacobis Ponentis seu Relatoris, in Ordinario ejusdem Sacrae Congregationis Coetu Rotali subsignata die ad Vaticanum habito juxta Apostolicas peculiare dispositiones annis 1878 et 1895 evulgatas, sequens Dubium discutiendum proposuit: “An sententia Judicis a Rmo Dno Praefecto Apostolico Aetireae delegati super cultu nunquam exhibito praedicto Ven. Servo Dei seu super partitione Decretis s. me Urbani Papae VIII. sit confirmanda in casu et ad effectum de quo agitur? “Et Sacra eadem Con-

gregatio audito etiam voce et scripto R. D. A. Alexandro Verde sanctæ Fidei Promotore, omnibus sedulo perpensis rescribere rata est: "Affirmative seu sententiam esse confirmandam. "Die 20 Junii 1905.

Facta postmodum de his Sanctissimo Domino Nostro Pio Papæ X per infrascriptum Cardinalem Sacrorum Rituum Congregationi Pro-Præfectum relatione, Sanctitas Sua resolutionem ejusdem Sacræ Congregationis ratam habuit et confirmavit, die 28 eisdem mense et anno.

A. Card. TRIPEPI, Pro-Præf.

L. + S.

† D. PANICI, Archiep. Laodicen., Secret.

## SOUTHERN MADAGASCAR

*Letter from Rev. Charles LASNE, Priest of the Mission, to  
VERY REV. A. FIAT, Superior General.*

Farafangana, September 27, 1905.

The month of September was devoted by the chief of the colony, Mr. Lepreux, to visiting and inspecting the principal points on the east coast. He stayed for three days in Farafangana, where the Leper Home, attended by the Sisters of Charity, particularly attracted and held his attention.

Matters could not be otherwise, as the colony receives a subsidy for the support and nourishment of the lepers.

The interview which Mr. Lepreux had with the administrator of the province, had favorably disposed him from the beginning. For, better than any one else, Mr. Bénévent has had abundant means of discovering the difficulties which could not but surround the establishment of a work of this nature, in a land, as yet, scarcely in contact with European civilization. Time and again, has he had the opportunity of verifying how arduous a task is that undertaken by the Sisters of Charity, who daily show they are carrying it on with the happiest results.

The Governor-General required a statement of everything connected with the settlement—the lodging, nourishment, and maintenance of the four hundred patients in the hospital wards. He visited first some of the villages which make up Ambatoabo. The huts used by the patients as homes, number one hundred and thirty-five and the entire collection embraces six distinct villages. Our visitors showed that they were favorably impressed; they expressed their satisfaction regarding the neatness and orderly arrangement of everything in this vast settlement which covers a surface of fifteen hectares.

The houses used by the staff that controls the Leper Home, were also very closely inspected; the sisters' houses and those of the infirmarians, the chapel, the dispensary, the clothes rooms, the operating rooms, the morgue or mortuary hall, the store-rooms with their various supplies, all were thoroughly scrutinized; and the result was one of general satisfaction.

It is needless to say that all the patients who were strong enough to be about, were gathered together in one of the central villages, where they had an opportunity to pay their respects to the chief of the colony. Mr. Lepreux and his official staff had abundant time to examine the ravages of the dread disease on the afflicted ones. The sight is indeed a most impressive one. The disfigurement caused by leprosy, which swells the face, deforms the limbs, mutilates the extremities, sometimes causing the fingers to drop off, again occasioning the loss of hand and foot, all of this cannot but awaken curiosity while it excites the deepest sympathy.

I could say much more about this visit, but I purposely omit the particulars so as not to prove tedious. My present object is to call attention to the work of the Sisters of St. Vincent de Paul and their self-sacrificing devotion to the poor lepers which produced a deep and favorable



impression on the chief of the colony and on the members of his staff who accompanied him. They were not sparing in their praise. Openly and in the presence of the entire European colony, which had met at the Residency, the Governor General, in his farewell address, paid anew a compliment to the zeal and the devotedness of the sisters.

I may add, in conclusion, that our schools were also visited. Every thing passed off satisfactorily, and here these gentlemen were equally kind and complimentary.

Accept, if you please, etc

Ch. LASNE.

## NORTH AMERICA

### UNITED STATES—MISSOURI

(See page 126)

### WEST INDIES (ANTILLES)

#### HISTORICAL SUMMARY ON THE PROVINCE OF THE LAZARIST MISSIONARIES IN THE ANTILLES.

Conformably to our wish, Rev. R. Guell, Visitor, has sent us the following notes concerning the origin and development of the establishments of our Congregation in the Antilles. We thank him for the interesting and edifying historical sketch.—A. M.

In compliance with an order of H. M. Isabella II, then Queen of Spain, the government was to establish in HAVANA, a house of Missionaries of Saint Vincent de Paul, that they might there fulfil the duties of their institute. The distinguished bishop of that city, Right Reverend Francis Felix y Solas, eagerly desired the execution of the royal ordinance, when Rev. Jerome Viladas, a Priest of the Congregation of the Mission of St. Vincent de Paul, then providentially passing through Havana, called on him. Both being natives of Catalonia, a close friendship sprang up between them on their first interview. The bishop introduced Father Viladas to the governor general of the Island, and very cordial and friendly relations were soon established among all three.

His Lordship proposed to Father Viladas that he should choose whichever convent of the extinct communities would seem best suited to the purposes of the Congregation of the Mission. The latter fixed his choice on the Convent and Church of the Order of Mercy, in Havana. (The Order of Mercy was established in Barcelona, in 1223, by St. Peter Nolasco, a French nobleman, for the redemption of captives). The Spanish Government made all the nec-

essary repairs to provide the Missionaries with a suitable residence. The work having been completed, Father Viladas took possession of the convent on June 5, 1853 and formed, provisionally, a Community composed of Mexican Missionaries who were on the way to their own country, and of some others from the United States who remained in Havana until the arrival of their confrères from the Province of Spain, which occurred on November seventeenth of the same year.

Hardly had Father Viladas, first Superior of Havana, been installed than, being filled with zéal and the spirit of St. Vincent, he strove to restore the divine worship which for some time had been abandoned in the Church of Mercy. Preaching the Gospel every Sunday and feast day, novenas, giving missions every year, and above all the warmth of devotion in his preaching, the solemnity of the religious ceremonies, the good example he set, all won for him the confidence of both clergy and faithful, rich and poor; this proved a powerful help for him in the great work he had undertaken and which he accomplished successfully without calling on the government for aid.

It would be superfluous to state that his first care was for the interior of the church which he repaired, embellished, and decorated in a manner becoming the place where "His glory dwelleth."

With the help and charity of the faithful, whose attendance at the sacred exercises increased with each day, he replaced the pavement, which hitherto had been *coco*, a sort of common mortar of earthy cement and lime, by tessellated marble squares polished and so well set that all who visited the church were as much surprised at the change, as they were edified by the beauty of the place. During that time Father Viladas preached a mission which was productive of the happiest results. The church had never been finished, one of the arms of

the cross had been left incomplete, so also were the cupola and the main altar; but there was space sufficient to build and complete the work which the Fathers of Mercy had begun about one hundred and fifty years previously, and which they had been compelled to suspend, doubtless, in consequence of the great expense which such completion entailed. In fact the necessary expense for the purpose was so great that although many rich members of the parish urged Father Viladas to undertake the work, the humble Son of St. Vincent feared to do so. This will be readily understood when I say that for the outlay of the marble pavement of the church, an insignificant item in comparison to the greater undertaking which he was urged to assume, I have often seen him very hard pressed to meet each Saturday the demands of the laborers and the bill for materials supplied. The Count of Canongo, noted for his piety and his virtues, encouraged Father Viladas, saying: "I know my fellow countrymen, begin the work and you will not want for means." "But with what funds, Count, can I actually begin the enterprise?" he would say. "I and my friends," answered the Count, "will give, each one thousand dollars to begin the work." Several architects were consulted who brought in their plans, but the amount required was so great that the matter was dropped.

Count Canongo, then called on his contractor, who offered a plan at a greatly reduced rate, such as to warrant them to undertake the work without fear that it would have to be given up for want of means. When finished the character of the improvements was such that, including the proper decoration, the expense ran up to more than three hundred thousand dollars, a sum that was raised entirely by the pious congregation.

All the authorities of the city, both ecclesiastical and civil, the civil governor of Havana and the entire municipal council, the chapter of the cathedral, with the vicar



HAVANA

VINCENTIAN CHURCH DE LA MERCED



MISSION HOUSE OF THE CONGREGATION OF THE MISSION

general, in the absence of the bishop, the pastors, all the priests of the city, and the élite of society were present at the inauguration of the newly-built section of this magnificent temple. Such is the beauty of the Church of Mercy that those who have visited the most splendid religious monuments of Europe never cease admiring it. Americans, both Protestant and Catholic, when they come to Havana never fail to visit this church.

But alas, all things have their end in this world. Father Viladas was sixty-three years old, when during the annual retreat of the Congregation, he had an attack of cerebral congestion to which he paid little attention. Two or three months later, he went to Santiago de Cuba to give a retreat to the Sisters of Charity; there he had a second and a more serious attack. Returning to Havana in a precarious state of health, his physicians recommended absolute rest and directed him to take a trip. He left in May for Mexico where he remained scarcely four months. Feeling better, he preached on August fifteenth on the Assumption of the Blessed Virgin, as if he had never been ill, and he said to the brother who accompanied him: "Let us go back to attend the feast of Our Lady of Mercy, the confrères are not numerous, I can help them."

On going to Vera-Cruz to take passage on the steamer, he felt a pain in the head. He reached Havana in a desperate condition and went to bed never to rise again. A friend, a physician, called to see him and said that as the cerebral attack had commenced, he was likely to become unconscious at any moment. His confessor came to prepare him to receive the last sacraments, but Father Viladas anticipated him by asking: "would it not be better for me to make my confession?" He did so immediately. Moreover, before his departure for Mexico, he had made a general confession to be prepared for a happy death. No one in the Community, had the least idea of the gravity



of his illness. Father Viladas died two days after his return from Mexico, August 23, 1883, at four a. m., having received Extreme Unction and the Indulgence for a happy death.

Hardly had the announcement of his death been made, than an unbroken procession of the faithful approached the church and came to pray beside his remains. He lay in state for twenty-four hours, and when the hour for the funeral arrived all, even magistrates and nobles, disputed for the honor of being his pall-bearers. The Captain General sent his representative, to the obsequies, and the crowd uttered the general sentiment: "the Saint is dead!" Father Guell, Assistant, remained in charge of the congregation, *ad interim*, from August 23, 1883, until November 29, 1884, at which period Father Antoine Santonia who had been Superior of a House in the Philippines, became the successor of Rev. Father Viladas. On January 15, 1887, he was recalled to Spain, by the Visitor, Rev. Father Maller. Rev. Father Guell then Superior at Santiago de Cuba, was made Superior of the house in Havana and also of the Sisters of Charity in the Island of Cuba. On account of difficulties which the Archbishop of Havana put in his way, and which Father Guell considered to be personal, he wrote to Rev. Father Maller, the Visitor, asking him, in the words of the Prophet to "*Mitte me in mare*, throw me into the sea," that is "sacrifice me, if need be," and on December 29, 1889, he again returned to Santiago de Cuba, which he had left for Havana.

On December 28, 1889, Rev. Felix Garcia, was appointed Superior in Havana, and Director of the Sisters of Charity. It is useless to report here the analogous opposition which he also had to endure, and the triumph of the Congregation when the cause was referred to Rome. Shortly after Father Garcia's return to Rome, was created the new Province of the Antilles, which embraces the houses of San Juan and of Ponce, in the Island of Porto Rico, and

those of Santiago, of Matanzas, and of Havana, in the island of Cuba. As was proper, Father Garcia became the first Visitor of the Province of the Antilles. He sent in his resignation a few months after he had received the appointment, and was succeeded by Father Guell, who arrived in Havana November 7, 1897. Gradually, as confrères arrived from Spain, other houses were organized in the Province.

II.—In the first place, a residence was established at SAN JUAN, or SAN JUAN DE PORTO RICO, in 1861. Fathers Garcia and Mejia took spiritual charge of the Sisters of Charity and became the chaplains of the Benevolent Societies. Father Mejia having been transferred to Havana, his place was filled now by one, then by another, but principally by Father Campos. Before the Assembly of 1884, San Juan from a mere residence became a house properly so called, with Father Garcia as Superior.

In 1885 the Province of Spain sent four priests and two coadjutor brothers, and the Community was regularly established. The bishop assigned St. Joseph's Church to them, in which the Divine Sacrifice is offered with regularity and dignity. The Lazarist Missionaries rented a house near the church, they refitted the altars in the latter, and erected a splendid main altar, put in the necessary pews, installed the confraternities of the Children of Mary, of St. Joseph, of the Holy Rosary and of the Sacred Heart of Jesus, and by these means they attracted a large number of the faithful to the Church. Several retreats were held for the Children of Mary, the Sisters of Charity, and for the children of various establishments, and a certain number of missions for the country people.

The Bishop of Porto Rico entrusted to the Congregation of the Mission the direction of his seminary, but the change of government led to the closing of this establishment, and the present bishop sends to the United States

the young men in whom he discovers signs of vocation. The Superiors and Rectors of this Seminary were Fathers Daniel Mejia, John Joseph Soriano, Victoriano Muniaín, Leonard G. Villanueva, and William Vila.

III.—In 1891 the house annexed to the mission of Ponce in Porto Rico, was established. The first Superior was Father Lawrence Roura who with four very exemplary confrères took charge of the parish. Their zeal and their devotion, revived the divine worship which had hitherto been neglected and, through the associations of the Children of Mary and of the Sacred Heart of Jesus, daily adoration of the Blessed Sacrament; by decorating the Church, frequent sermons, teaching the catechism, they succeeded in deeply stirring the people who re-entered the pathway of duty. The faithful looked on Father Roura as a man of God. His health failing, however, he was compelled to go abroad, he went to Madrid, where he died in 1899.

The second Superior, was Father Leonard G. Villanueva. Nothing noteworthy occurred during his directorship; except that in consequence of the occupation by the American troops, the college was closed, and the people of the rural districts no longer called on the Fathers as formerly to administer the sacraments to the sick.

The third Superior was Father Francis Vicario who had to contend with those who were endeavoring to get possession of the church at Ponce. The question was submitted to Rome and it is to be hoped that it will be promptly and favorably settled in behalf of the Catholics. An urgent obligation for Catholics was that their cemetery should be restricted exclusively to them. Father Vicario bought a lot for that purpose, which he had enclosed, a portion by a stone wall, the rest by a wire fence, to protect the graves from profanation. By this the Catholics now have a cemetery of their own.

In consequence of Father Vicario's resignation, the Sup-

erior General has just appointed Father Louis Vega as the fourth Superior at Ponce.

So much for what relates to Porto Rico, let us now turn to the island of Cuba.

In 1879, the Capitular Vicar of Havana, obliged the Superior of the House of Mercy to take charge of the diocesan conciliary seminary. Father Viladas took charge of it without relinquishing his duties as Superior of the House of Mercy, but he wrote to the Visitor in Spain, begging him to send Father Cyprian Rojas to take charge of the Seminary as its Director, because the prelate had known the latter in Spain and desired to secure his services. Father Rojas continued to direct the Seminary until 1888, when he was replaced by Father John Madrid, whose stay was very short. At the close of 1889, Father William Vila succeeded the latter, and in 1891, the Congregation of the Mission withdrew from the Seminary on account of exigencies which they could not control.

V. The House of Santiago de Cuba which was established, December 5, 1884, had as first Superior Father Raymond Guell: his companion was Father Manuel Campos. The latter was an unassuming confrère, humble and fervent, filled with zeal for the salvation of souls and fully enjoying the esteem of the bishop and the confidence of the people. All looked upon him as a man of God, and he was regretted by all when he died. Although a man of ordinary gifts, he was blessed with wisdom. He was a faithful laborer, and, either alone or with another confrère, he frequently accompanied the Bishop in his visitations. He took pleasure in visiting the prisons and the hospitals, to console and encourage the poor. He never lost time and as a recreation from his intellectual labors he made rosaries which he distributed among the poor. He died during 1888.

In 1889 Father Guell was called to Havana to take

charge of the House of Mercy and to direct the Sisters of Charity. He was succeeded by Rev. Janvier Alonso who came to Santiago de Cuba from Havana. Father Alonso's health which had been broken by his excessive labors in Havana; did not improve in Santiago de Cuba. Hoping to recuperate he returned to Havana but in vain. He felt that the end was approaching, he prepared for death and on May 30, 1889 yielded up his spirit to God.

The third Superior of Santiago de Cuba was Rev. Antonin Martinez, who discharged the duties of the position from 1897 to August 1898, at which time the American army took possession of the city of Santiago. The bishop concluding that a longer sojourn in Santiago was impossible, the Missionaries and the Sisters of Charity sailed for Spain. A few months after their departure it became apparent that the fears for safety were ill founded, and the two Families of St. Vincent returned to Santiago under Rev. Saturnin Perez Ibañez, who became the fourth Superior of that mission. The Lazarists now occupy the same house which they formerly owned and are in charge of the religious services at the Church of St. Francis, in which the Associations of the Children of Mary and of the Apostleship of Prayer hold their meetings; the Sunday schools now go on as formerly. The Lazarists have also the direction of the three Houses of the Sisters of Charity; they attend to retreats, to missions, and accompany the bishop in his pastoral visitations.

VI. The House of MATANZAS. This house has a college for primary instruction; it formerly attended to schools of secondary teaching, but owing to recent circumstances this was given up. The college trains young men for higher grades or institutes, and for business. The Missionaries also provide for the spiritual needs of the two houses of the Sisters of Charity in Matanzas.

The first Superior was Father Leonard Villanueva; the second, Father John Joseph Soriano; the third, the present incumbent, Father Peter Pastor. This college has an average of one hundred and sixty pupils and has sent two of its students to the Central House of Madrid.

On board S. S. *Montevideo*, May 25, 1905.

Raymond GUELL.

**ISLAND OF CUBA.** This is the largest of the Greater Antilles, named *the Queen of the Antilles*. It is situated south of Florida (U. S.) and north of Jamaica. Elongated in shape, it is about 1,150 kilometres in length (about 715 miles) and 170 kilometres broad (106 miles). There are 1,500,000 inhabitants. The soil is very fertile and produces sugar-cane, tobacco, etc. The island contains splendid forests, with rivers, bays, and numerous harbors. There are 1,400 kilometres (about 870 miles) of railroad. The island was discovered by Columbus in 1492, and since the war with the United States, 1898, it ceased to belong to Spain. It has now its own autonomic Government. Its principal cities are: Havana, its capital, Santiago, Matanzas, etc.

*Havana*, the capital of the island of Cuba, is situated on its northern coast, at the mouth of the harbor of that name; the port is a magnificent one, and is defended by its forts. The city contains 250,000 inhabitants, 30,000 of whom are negroes. It has a large public square, *La Plaza de Armas*, beautiful churches, such as the Cathedral and the *Merced*. It is a bishopric.

**SANTIAGO DE CUBA, OR CUBA**, capital of the eastern province of the island of Cuba, is about 900 kilometres south east of Havana, at the end of a splendid port and at the foot of a range of mountains. The city contains 71,000 inhabitants; it is very picturesque, immense table lands spread above it, on which are situated the market place and Morro Castle. It was settled in 1514 and up to 1589 it was the capital of the island of Cuba. It is an archbishopric.

**MATANZAS**, a city of Cuba on the northern side of the island about 80 kilometres east of Havana. It is situated on the line of railroad from Havana to Cienfuegos. Its commerce is extensive. Its population is about 87,000.

**PORTO-RICO OR Puerto-Rico** is an island, the most eastern of the greater Antilles, south east of Cuba. It is almost rectangular in shape. Its surface is about 9,600 square kilometres (about 3707 square miles) and its population 750,000, one half of whom are blacks or mulattoes. Its soil is very fertile, but improperly tilled. The principal towns

are: San Juan, which is the capital; Mayaguez, Ponce, and Arecibo. The island has passed from Spanish to American domination, since the Spanish-American war of 1898.

SAN JUAN DE PORTO-RICO, the capital of Porto-Rico (Antilles) on the northern coast, is situated on a peninsula connected with the mainland by a long isthmus. Its harbor is well protected and broad. Its population 27,000. It is a bishopric.

PONCE, a city of the Island of Porto-Rico (Antilles) is 80 kilometres south west of San Juan, the capital of the Island. Its population is 37,000. A tramway—[surface cars] about 2 kilometres, connects the city with the port, *Puerto de Ponce*, which is situated on a bay about 8 kilometres broad and 3 wide.

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## SOUTH AMERICA

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### COLOMBIA

#### NATAGA AND TIERRADENTRO

Here are a few general points regarding the mission of Tierradentro:

“The Indians of Tierradentro were formerly evangelized by the Jesuits, and later by the Franciscans; all of them were baptized and for a number of years, they have been begging for missionaries. They will most willingly meet all expenses arising from projected buildings, so much the more willingly as the special legislation by which they are governed requires this of them. Besides, they are very faithful in meeting all obligations of this nature. Each village has its own chapel, a house for the missionary and a field tilled by the community for the benefit of the church.”—Cali, 1905.

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*Letter from REV. E. LARQUÈRE, Priest of the Mission,  
to VERY REV. A. FIAT, Superior General.*

Nataga, August 15, 1905.

The work of the building is now complete; there is still some work to be done in the interior of the house, but this will be finished in a few weeks. We will then have at Nataga a spacious and commodious house, connected with the sacristy and the church; this arrangement will in a great measure facilitate our labors during the pilgrimage.

God has blessed in a manifest manner our first mission in Tolima. We have had eight of them, two of which were held in three weeks and the remaining six in four weeks. Twenty-two to twenty-three thousand persons fulfilled their religious duties, during these missions; the number of communicants exceeded thirty thousand. His Grace the Archbishop was delighted with these results. We have had the great happiness of being able to observe the rules of our Community life, as we are always at least three on a mission. The work is quite heavy and, in spite of our best endeavors, we do not succeed in gratifying every one, though we hear confessions during eight and nine hours a day. Our health has not been affected by these labors, thanks be to God, we are all well.

The last time I had the honor of writing to you, I said that conformably to the request of Archbishop Popayan and the Rev. Visitor, I would, immediately after the mission, undertake a journey to the country of the Indians at Tierradentro, in order to become acquainted with that section and to discover the most suitable place for a house for the Missionaries destined to evangelize the people who live on the southern slope of the Central Cordilleras. It was part of our plan to begin the annual retreat June twenty-fifth, so as to set out for Tierradentro by July the fourth.

We had already informed the *gobernadores* of the various centers who were to supply us with guides and the necessary beasts of burden for the journey. But man proposes and God disposes. On June twenty-fifth I received a telegram from the Rev. Visitor informing me that the council of the Province would meet on July fifth; there was but one thing to be done, adjourn the retreat and set out at once for Tier-radentro, so our departure was fixed for the twenty-sixth. It was too late to inform the Indians of the change of program, so we were compelled to procure a supply of indispensable articles at Nataga itself. The rainy season had set in, and the journey could be made only under difficulties. In consequence of heavy rains during the preceding days, the rivers had swollen; and this is an obstacle which in Colombia must be considered, for there are few bridges, and the only way of crossing the streams is by fording them, during the rainy season, not only a difficult thing to do, but at times most perilous.

On Monday morning, in spite of the heavy rain then falling, we set out, Fathers Puyo, Durou and your humble servant. We had to make speed to cross the Rio Negro which was gradually rising. To get our horses over, took two hours and it was eleven o'clock before we reached the opposite shore; we were then in Indian territory.

We were anxious to reach before nightfall the first most populous town to spend the night there, but the delay in crossing the Rio Negro prevented us from doing so. As it was rapidly growing dark we had to ask hospitality at the first *casita* (cottage) we found on the road side. So we went up on horseback to the door of the *casita*, at which we were not greeted very favorably. You must know that the Indian is, by nature, very distrustful; these good people were not expecting the Missionaries and they doubtless looked upon us as strolling merchants

who had some scheme for taking them in; hence our questions met with the unvarying reply, "No!" accompanied by certain utterances in the Paës language which did not sound very friendly. "Can you shelter us for the night?" "No!" "Have you any sugar cane for our beasts?" "No!" Yet, we could hardly spend the night in the open air. So I dismounted and untucked my cassock; this dispelled all doubt, they exclaimed: Here are the *Padres*. Immediately, the Indians invited us to dismount and to come into their *casita*. The women and children, who had taken flight at our approach, recovered from their fright, and we found ourselves among friends. As I looked inside the *casita*, I found but one room, about twelve by fifteen, containing some ten people and a sick man among the number; the patient was looking for the priest to hear his confession before death. As there were five in our party, it was impossible to house all in this mere hovel. We learned however, of another *casa*, (a house), at a short distance from that place; this contained a large secluded parlor, which would suit us exactly. We had an interview with the Indian woman who was the mistress of the house; she expressed her willingness to extend the hospitality of her roof to us, but... Father Puyo who had looked into the parlor discovered at once where the difficulty lay—the room had not been swept for a long time and its tidiness was not all that could be desired. We made the woman understand that this objection was not insuperable, and all of us together, while the servants were preparing our meals, soon put things to right. In half an hour, we had a suitable dormitory, each one having a bundle of straw for bed. Our first night at Tierradentro was a delightful one.

The next morning at nine o'clock we reached Coëtando, a village situated on the left bank of the river Paëz. The news of the arrival of the Missionaries had spread, and in the *casa corral*, (the play-house), we met forty Indians

who came to pay their respects to us: that evening we were at Pueblito where it was first proposed to establish the centre of the new mission. There is a salt spring at this place, to which the people of the surrounding country come for a supply every Sunday; but, unfortunately, the residence in the place of a number of individuals of the white race, is no guarantee of morality. On Wednesday after Mass, we started out for Huila at which I was to part from my traveling companions. As we ascended the Paës river, we came upon the village of Talaga, almost destroyed during the recent war. It was here, we are told, that the Rev. Franciscan Fathers intended to establish a mission house; for reasons unknown to me, the idea was never carried out. The humble church also suffered greatly, for the soldiers robbed it of all its ornaments.

In the evening about five o'clock we reached Toës. We went through the village without meeting a single person. Unless some unusual circumstance, causé him to do so, the Indian does not keep within his hut during day time; he leaves early in the morning not to return until night. All day long he works in the field without resting for a moment. He takes but two meals a day, one before day-break, the other at night. The rest of the time he sates the pangs of hunger, by chewing coca leaves with a kind of cabbage called *manibi*.

We were more lucky at Huila; the Indians being advised of our coming were waiting for us with the authorities of the town in full turn out. Huila is a thickly settled point, entirely inhabited by Indians; many of the people, particularly the women, speak but the Paës dialect. We succeeded however in making ourselves understood. You could hardly realize the joy of these good Indian people when they learned the object of our visit and that very shortly there would be some *padres* who would live among them, and that possibly their village would become the cen-

ter of the mission. In fact, according to all, Huila is an exceptional site from every point of view, considering both the climate and the natural products of the place. It has nothing to envy even in the most charming sites of Switzerland. The village is situated in a magnificent valley which springs from the Rio San Vicente until it rises to the Cordilleras at the foot of the Verado de Huila.

On that very evening it happened — as if to welcome us or to put an end to our hesitation regarding the choice of a new residence — the glacier stood before us in all its magnificence and its height of five thousand eight hundred meters; we could admire it at our ease. It was a unique panorama in its way. During the night, the *gobernador* had sent word to the surrounding inhabitants that we had come, and by six o'clock the church was crowded. Up to midday the *Casa corral* (play-house) was crowded; at that hour my companions and myself parted, they to proceed to Nataga by the same road by which we had come, and I, to go to Cali by crossing the Cordilleras at a point called *Paranco de Moras*. An Indian of Huila who was one of the church wardens placed himself at my service to be my guide through a portion of the road which was entirely unknown to me.

On my way, I passed through three other quite populous centers, and, at night, at about six o'clock, I reached Ellosoco, an important village which is about two thousand eight hundred meters above the level of the sea.

I had forgotten that it was the twenty-ninth of June, but the Indians of Ellosoco had not forgotten that there is a tradition among them to keep the feast of St. Peter by festivities and rejoicing. Among the other tribes I had found a comparative calm; but I was to get a surprise during the night which proved to me that I had lost nothing by waiting. For three hours I had been climbing a long and steep ascent when, on reaching the top of the mountain, I

heard shouts, the discharge of fire-arms, and music which was not precisely the most harmonious; I at once understood that Ellosoco was celebrating. My guide having gone ahead had informed the people of my coming; there was no going back, inasmuch as there was not a house in the neighborhood and it was threatening rain. I had hardly prepared to dismount when I beheld a troop of about one hundred horsemen who were galloping forward to meet me. I had no little trouble in holding firmly in the saddle as my mule, startled by the impetuous charge, was ready to turn about and thus unhorsing me, proceed alone down the road; but I was soon surrounded by the good Indians who pressed around and were most happy to take me by the hand. The chief in vain sought to hold them back so as to save me from falling from my mount, but it was useless. I yielded to this manifestation of kindness with the best grace possible, while I kept an eye on my mule that had forgotten the fatigues of the journey and was but too friskily bent on taking part in the general joy.

I soon discovered that my unexpected escort had indulged freely in libations in honor of St. Peter, and it was difficult to say which were more excited, the horses or their riders. There was, God be praised, no accident; it is true that Indians are peerless horsemen, it is a source of delight to see them manage their scarcely broken horses; many of them ride bareback, even without bridle, in spite of which they accomplish feats of skill and agility that are unequalled. Gradually the escort increased to such an extent that it seemed as if the entire population had turned out to meet me.

I made my entry into Ellosoco in the midst of this escort. In the *casa corral* I found a banquet spread in my honor. The bill of fare was an Indian soup made of potatoes with their jackets on; fish cooked with potatoes, likewise unpeeled. I did my part well, as the ex-



citement of the reception had sharpened my appetite. I had not finished eating my fish, when I saw the crowd opening ranks to make way for the *gobernador* of the tribe. He marched up with solemn dignity, with a stick, his insignia of authority in one hand, and his hat in the other;—when an Indian takes off his hat to speak to any one, the matter is one of solemnity. In the midst of general silence, he requests of me one favor, that of doing them the honor of remaining with them during the next day to celebrate the religious feast, a solemn High Mass, and rosary in the evening.

I could not refuse this most pleasing invitation particularly as there was a marriage to be blessed. My assent called forth loud and joyous exclamations of *Viva el Padre*, *Viva San Pedro!* and at once they set about decorating the church.

At seven o'clock next morning, Friday, everybody was present at Mass with the most marked devotion. After Mass, the games of the previous evening were resumed. They consisted of the following. The horsemen gathered in front of the church, while the chief holding a live rooster in his hands made a speech. Vainly did I strive to catch his words, for he spoke in the Paës dialect. The speech must have been a stirring one, if I am to judge from the frequent and loud exclamation *San Pedro*, which broke from the crowd every now and then. After he finished the band played a piece, the only one I suppose in its repertory. The instruments, it is unnecessary to say, are of the most primitive make; flutes are made of reeds and the inevitable kettle drum is always present. The chief, still on horseback, approached the church door and in a few words made an address to the statue of St. Peter, which for the occasion had been adorned with a hat and a red cravat; after, he offered the rooster which he held in his hand and presented each of the horsemen who stood around



him. Each one plucked a feather from the rooster and threw it into the church, shouting *San Pedro* as he did so. The ceremony over, they rushed after their chief who was ahead of them waving the rooster over his head, while each strove to tear a limb off the poor bird; this lasted for at least a half hour. When any one succeeds in twisting off the rooster's head, the coursing ends, the scattered members of the victim are gathered up and they are given to a cook who is directed to prepare the evening meal from them. While the horses rest, the riders say their beads, and the coursing is resumed as often as there are roosters to be sacrificed on that day; I have counted as many as ten; I think, too, that one of them was served up to me for my supper. I settled my scruples, however, on remembering that I could not be held accountable by the society for the prevention of cruelty to animals. The Indians know nothing of the statutes of the society, I am sure.

That evening, at six o'clock, we began saying beads and the ceremony was kept up until nine o'clock; when Indians go to church they mean business and when they can get the services of a priest they make the best use possible of them. I must say that the ceremonies which I noticed in these churches made a most profound impression upon me. Future Missionaries may find many things to reform, for it is impossible that among a race so neglected superstitious practices may not have crept in. But, we are at least certain that we will always find among them docile souls full of good will.

The next day, still guided by an Indian, I directed my way towards Cali, where I am now, July third: the foundation of the House of Tierradentro is an accomplished fact.

Providence indeed removed all obstacles from our path. After several refusals growing out of the lack of sub-

jects, the Rev. Visitor was compelled to decline the offer of the Archbishop of Popayan. Your letter of acceptance of this new mission filled the measure of joy for his Grace; he is quite outspoken on the subject to all who visit him. There is no doubt the mission will be a difficult one. Everything must be, not organized, but created. There will be no great facility for them in communication by language, the dialect being a very obscure one and meagre in religious terms. Add to this the material difficulties which are inherent in the situation. But the founders for this new work are well chosen. Fathers Rojas, Ortiz, and Segura will guide successfully. For myself I am doubly happy, for hereafter we shall not be separated, this house will be the bond, the hyphen so to speak, between Cali and ourselves. Whatever point may be selected as the center for the meeting of the Missionaries we shall never be farther apart than a journey of one day and a half.

Monseigneur de Garzon has just sent us our schedule of travel for the campaign of 1905-'06. We shall have some work to do between October first and June twenty-fourth.

E. LARQUERE.

NOTE : The following *Letter* reached us just in time for publication in the present issue of the *Annals*, but too late to find place in exact geographical order, as it belongs to NORTH AMERICA.

*Letter from* REV. FRANCIS X. FEELY, C. M., *to*  
VERY REV. A. FIAT, *Superior General.*

St. Mary's Seminary, Perryville, Mo., February 10, 1906.

MOST HONORED FATHER:

*Your blessing, if you please!*

Though slow in writing, respect to you and love and veneration for our departed Father, the late Very Rev. William J. Barnwell, compels my laggard pen to duty. Three short months ago, on the feast of Blessed John Gabriel Perboyre, your letter appointing him Visitor was read with great joy to the assembled Community. Your words of commendation were confirmed by the sentiments of our hearts, and in spirit we renewed our pledges of allegiance to our Father and Superior.

Bright indeed were the prospects for the little Company in this the Western Province of the United States. Trained up to know the wants of the Community, he himself had trained the men who were to fill these wants. As he gazed over the names of the nearly five score priests in his personnel, he saw that three fourths were his boys, as he loved to call them; boys from the pioneer days of the reopening of St. Mary's Seminary as the Mother House, when he was their prefect; boys of a later day when he was Master of Novices; boys of more recent times when he was Superior and director of students; and finally, boys of the last few years when he was the staff of our late Visitor, Father Smith's declining years. All these he had known from youth to manhood, how then could he expect aught else but unswerving loyalty and obedience.

To all these, priests themselves, Father Barnwell was the

embodiment of the spirit of the Community. Think of him, and the character-casting days of the novitiate would arise; think of him, and the joys and labors of student days would return once more; think of him, and you would see the Barrens, the Mother House, whose destinies are inseparable from the destinies of the Western Province; think of him, and the men, trained under his guiding hand, who are fulfilling these destinies will arise. Thoroughly one are the thoughts of the Western Province, the Mother House, and Father Barnwell.

Truly great is our loss and deep our sorrow, but love compels some words on his life, for the edification of the little Company and inspiration in its works.

Father Barnwell was born in 1862, in Baltimore, Maryland, one of the first homes of Catholicity in the United States. Reared almost within the shadow of the sanctuary, and constantly within the influence of the spirit of our Holy Founder, reproduced in the lives of his Sons at the Church of the Immaculate Conception, he, like another Samuel, early responded to the call of the divine vocation to the priesthood. After the completion of his collegiate studies he offered himself to God through the Congregation with these words: "Here I am: for Thou didst call me." And his Superiors knew that the Lord had called him. During the hidden life of the Seminary he constantly strove to model himself after our divine pattern, Christ Jesus. So close was the imitation that the words spoken of our Saviour's hidden life were applied to this period of preparation.

Elevated to the priesthood in June, 1885, he began his public ministry with great honor and applause. The fame of his eloquence, his zeal in preaching the word of God, and his masterful ability as professor marked him as a leader of thought. Soon after, Father Smith appointed him prefect of the Apostolic School then opening here at

the Barrens. It was a difficult task indeed; and to a soul not thoroughly grounded in obedience it would have been an impossible one. The Mother House, deserted for twenty-five years, was rapidly sinking to decay. Conveniences there were none, accommodations scanty and bare. The only means of communication with the outside world was the omnibus, with its fifteen miles of weary windings to the ferry landing on the Mississippi river. The Apostolic School at its re-opening was apostolic in numbers, but these twelve are now fifty-two. Love for his work made him learn the character, talents, and abilities of each of the boys. The discipline which he maintained, while mild, was firm and thorough.

In 1892 he was appointed Master of Novices. There his knowledge and experience shone in so clear a light that but one year after he was called to the presidency of the seminary and the pastorship of the parish. How successfully he ruled the seminary is well known to you; how he loved and was loved by the people of the parish, his funeral services testify.

Finally, when you called him to the head of our Province we felt that you recognized in him not only a Superior who would rule his subjects, but a father who knew them and would love them. This he did: and hence our sorrow at his loss is the more keen. In the words of Job, we bless the hand that chastises us, and cry out: "The Lord gave and the Lord hath taken away; as it pleased the Lord, so it is done; blessed be the name of the Lord."

#### FATHER BARNWELI'S DEATH AND FUNERAL.

On the eve of his departure for St. Louis, Father Barnwell directed that a novena be made in preparation for the feast of the Conversion of St. Paul. Its object was to beg of God a strengthening of the spirit of our Holy Founder on the members of the Company, an increase in the num-

ber of vocations, and the necessary means to carry on the works undertaken by the Community. His last words at his departure were a promise to return and celebrate the feast with us. But the birthday of the little Company on earth was his birthday in Heaven.

On his arrival in St. Louis, he consented, after the earnest pleading of his confrères, to go to the Mullanphy Hospital, conducted by the Daughters of Charity, to be treated for catarrh of the stomach, by which he had been troubled since the death of Father Smith. Under the skilful treatment of the doctors and the kind care of the gentle sisters, he recovered very rapidly. In fact he was about to depart on the day that he was stricken with his malady.

On Wednesday, January twenty-fourth, he celebrated Mass at half-past five for the Sisters of Charity in their chapel. After breakfast, he visited two of the confrères who are confined in the hospital by illness. His words to them were full of kindness and cheer. About an hour after leaving them, at ten o'clock in the morning, he was stricken with paralysis. His whole left side was affected. With his right hand he asked for Extreme Unction, by signing with the Cross his eyes, ears, nose, and mouth. After absolution had been given, Extreme Unction was administered, and the plenary indulgence in *articulo mortis* imparted. With love and resignation he pressed his Crucifix to his breast. During the twenty-four hours of his prolonged agony, his confrères and sisters, the noble self-sacrificing Daughters of Charity, were at his bedside, ministering to his least want and imploring God's grace for the strength of his soul.

At a quarter past ten on Thursday morning, the twenty-fifth, he quietly yielded up his soul into the hands of Him for whom he had lived, labored, and died.

The sad news of the fatal attack was telephoned here,

on the evening of Wednesday, the twenty-fourth. During the night the members of the Community remained in the church, thronging around the tomb of our Venerable Confrère, Felix de Andreis, imploring his intercession with God for the restoration of our Father to us, and promising in the event of a recovery, to do all in human power to forward his Cause for beatification. On the next morning all the priests celebrated Mass, and the students, novices, and boys of the Apostolic School received Holy Communion for this intention. After offering up the Holy Sacrifice, Fathers Finney and Barr departed for St. Louis to be at Father Barnwell's bedside; but before their arrival he had passed away. After their departure another telephone message was received from the sisters at the Hospital, who could give none but the most discouraging news, that death was certain and imminent. Finally, at half-past ten, we received word that he had died at a quarter past ten.

Prayer and resignation to the divine will were then our only consolation. All the remaining part of the morning the Rosary of the Blessed Virgin was recited, and in the afternoon the Office of the Dead was chanted for the repose of his soul.

On the morning of the twenty-sixth, Solemn Mass was sung in the Chapel of the Hospital, Father Nugent being celebrant, assisted by Fathers Musson and Levan as deacon and subdeacon. The confrères from the two houses in St. Louis, St. Vincent's Church and Kenrick Seminary, composed the choir. Then home to the Barrens, which he loved so well, they brought him.

At the announcement of his sad home-coming the citizens of Perryville formed themselves into various committees to fittingly honor their friend and benefactor. The train from St. Louis bearing the remains of Father Barnwell, was met, fifteen miles from Perryville, by a special train draped in mourning, and carrying Fathers Martin, C. M.,



and Roberts, C. M., with fifty of the most prominent men of the city. The remains were there transferred to this train, which brought them to Perryville. At the station they were met by all the people of the town and surrounding country. The funeral cortège then formed in line, and marched to the church, where the body was laid in state, after which the Vespers for the Dead were chanted. The following morning, the twenty-seventh, Solemn Requiem Mass was sung; likewise on Monday morning. On Sunday, the remains were transferred to a chapel of the church until after the morning services.

During the four days preceding the obsequies, the church was constantly visited by the good people of all the surrounding country. On Tuesday morning from an early hour the church began to fill. Catholic and Protestant, Jew, and Gentile, all the world united in a last tribute to their departed friend. Nearly two thousand were in attendance.

The solemn chanting of the Office of the Dead began at eight o'clock. Fifty-six priests from various parts of the United States, including the Superiors of all the houses of the Western Province; Father James J. Sullivan, C. M., Father J. W. Moore, C. M., Father W. Likely, C. M., from the Eastern Province took part in the services. The Solemn Mass was sung by Father T. J. Shaw, C. M., Father J. Linn, C. M., assisting as deacon, and Father J. W. Moore, C. M., subdeacon. The funeral oration was delivered by the Rev. T. J. Weldon, C. M., of New Orleans, Louisiana. In summing up, the orator declared that the keynote of Father Barnwell's life and death was "the unselfish martyrdom of self."

At eleven o'clock we laid him to rest amid his confrères in the little Community cemetery. Truly: "Being made perfect in a short space, he fulfilled a long time."

We are beginning gradually to realize the full extent of

our immense loss; our sorrow is only the greater. Though gone from us in body he will ever be present to our minds to spur us on by his example, whilst through love we make remembrance in the Holy Sacrifice for the repose of his soul.

Begging again your blessing for myself and our orphaned Province, I have the honor to remain, in the love of Saint Vincent,

Your obedient Son,

Francis X. FEELY, C. M.



## OUR DEAR DEPARTED

### OUR MISSIONARIES:

1. Rt. Rev. Géraud Bray, Vicar Apostolic of North Kiang-Si, China, Kieou-Kiang, China, September 25, 1905; 80 years of age, 57 of vocation.
2. Rev. Anthony Charles, Manila, Philippines, September 2, 1905; 27 years of age, 11 of vocation.
3. Rev. Léon Urien, San Marcelino, Manila, Philippines, September 5, 1905; 34 years of age, 17 of vocation.
4. Rev. Seraphin Porcellotti, Perouse, Italy, October 5, 1905; 66 years of age, 39 of vocation.
5. Rev. Isidore Cornu, Lille, France, October 12, 1905; 76 years of age, 53 of vocation.
6. Rev. Octave Monteunis, Berceau Saint-Vincent de Paul, France, October 21, 1905; 44 years of age, 19 of vocation.
7. Rev. André Giraud, Berceau Saint-Vincent de Paul, France, November 4, 1905; 32 years of age, 13 of vocation.
8. Brother Matthew Ortega (Coadjutor), Badajoz, Spain; November 8, 1905; 77 years of age, 56 of vocation.
9. Rev. Antoine Nota, Naples, Vergini, Italy, November 16, 1905, 58 years of age, 41 of vocation.
10. Rev. Mathurin Oresve, Bedeé, Ille-et-Vilaine, December 1, 1905; 73 years of age, 43 of vocation.
11. Brother Patrick McKay (Coadjutor), Dublin, Ireland; December 1, 1905; 65 years of age, 42 of vocation.
12. Rev. Laurent Olivier, Santiago, Chili, December 5, 1905; 52 years of age, 25 of vocation.
13. Rev. William J. Barnwell, Perryville, Missouri, U. S., January 25, 1906; 43 years of age, 26 of vocation.

### OUR SISTERS:

- Sr. Anne Boisselier, Naples; 74, 48.  
,, Marie Lager, Quezaltenango, Cent. America; 36, 16.  
,, Catalina Gonzalez, Malaga, Spain; 25, 2.  
,, Felipa Lusarreta, Valdemoro, Spain; 25, 6.  
,, Maria Vazquez, Santiago de Galicia, Spain; 27, 4.

- Sr. Antoinette Vidal, Boulogne-sur-Mer, France; 74, 54.  
 „ Blanche Riquet, L'Hay, France; 34, 7.  
 „ Marie Bonnaire, Lisbon; 64, 40.  
 „ Hermance de Tréverret, Paris; 84, 56.  
 „ Louise Farszhy, Budapest; 34, 7.  
 „ Suzanne Tominska, Cracow; 25, 5.  
 „ Marie Marcotte, Damascus, Syria; 74, 43.  
 „ Marie Zancanella, Turin; 35, 12.  
 „ Elvira Baig, Valladolid, Spain; 22, 1.  
 „ Maria Bilbatua, Spain; 43, 25.  
 „ Maximina Singzon, Manila, Philippines; 58, 1.  
 „ Dolorès Cabrera, Las Palmas, Canary, Isles; 37, 7.  
 „ Maria Martinez, Séville, Spain; 67, 39.  
 „ Jeanne Deelvi, Châlons-sur-Marne, France; 76, 50.  
 „ Elisabeth Delhoven, Lorraine; 30, 8.  
 „ Mary Lewis, Dublin; 56, 33.  
 „ Marie Nigoul, Bordeaux; 67, 45.  
 „ Jeanne Korinthenberg, d'Alexandria, Egypt; 80, 54.  
 „ Louise Couturier, Algeria; 89, 68.  
 „ Marie Leitner, Salzbouurg; 29, 5.  
 „ Jeanne Levadoux, Rio-de-Janeiro, Brazil; 76, 58.  
 „ Zénobia Vicima, Santiago, Chili; 66, 38.  
 „ Etiennette Henriot, France; 81, 60.  
 „ Eléonore Prokopowicz, Warsaw; 71, 52.  
 „ Françoise-Aglaré Jacquot, Peru; 57, 31.  
 „ Marie Augustine Meyniel, Montolieu, France; 70, 44.  
 „ Virginie Mangavel, Clichy, France; 60, 36.  
 „ Hedwige Macewicz, Lomza, Poland; 60, 32.  
 „ Rose-Marie Tranier, St.-Hippolyte, Fr.; 30, 8.  
 „ Justine-Marie Lemarié, Lyons; 62, 36.  
 „ Léonie Lacaussade, Assumption, Paraguay; 26, 4.  
 „ Hélène Poznik, Budapest, Hungary; 37, 15.  
 „ Clémentine-Célestine-Sophie Glioch, Mother-House; 72, 49.  
 „ Reine-Elisabeth Touvier, Conception, Chili; 77, 52.  
 „ Marie-Joséphine-Henriette Cuny, Mustapha, Algeria; 32, 8.  
 „ Clara Palan, Gerona, Spain; 79, 59.  
 „ Françoise Mundinano, Lugo, Spain; 38, 19.  
 „ Madeleine Oriol, Hôpital de Salamanca, Spain; 67, 46.  
 „ Brigitte Moso, Asile Saint-Joseph de Grenada, Spain; 46, 16.  
 „ Marie-Louise-Elisabeth Andrin, Avallon, Fr.; 81, 56.  
 „ Marie-Euphrasie Pascal, St.-Cloud, Fr.; 32, 9.  
 „ Thérèse Albanesi, Sienna, Italy; 54, 26.  
 „ Marie Floret, Douai, France; 73, 53.  
 „ Marie Tcheppé, Gratz, Austria; 52, 26.  
 „ Marie-Caroline de Lavaissière, Ourmiah, Persia; 74, 51.

- Sr. Antoinette Cussar-Blanc, Lesparre, France; 43, 22.  
 „ Marianne Pawlowska, Léopol, Poland; 26, 5.  
 „ Joséphine Nemetz, Léopol, Poland; 74, 41.  
 „ Claire Barichi, Turin; 68, 48.  
 „ Marie Hourdin, Billom, France; 41, 17.  
 „ Marguerite Boulzaguet, Marmande, France; 69, 51.  
 „ Marie Génoyer, Marseilles; 64, 43.  
 „ Emilie Daniel, Ibarra, Ecuador; 27, 4.  
 „ Catherine Kovacs, Austria; 31, 1.  
 „ Marie Le Plain, Guatemala, Cent. America; 44, 25.  
 „ Elisabeth Nestl, Salzbourg-Riedenburg, Austria; 78, 50.  
 „ Antoinette Jancic, Vienna, Austria; 43, 19.  
 „ Hélène Toth, Moson, Hungary; 29, 11.  
 „ Jeanne Toulouse, Montolieu; 67, 47.  
 „ Anne Paulin, Montolieu; 70, 46.  
 „ Caroline Hipp, Valenciennes, Fr.; 79, 60.  
 „ Charlotte Rossion, Dinant, Belgium; 66, 43.  
 „ Marie Brunon, Montrouge; 73, 47.  
 „ Jeanne Marceillier, Hersin, France; 60, 32.  
 „ Emilie Lardillier, Montereau, France; 48, 25.  
 „ Jospéhine Trittemwein, Pilis-Csaba, Hungary; 44, 25.  
 „ Constancia Marcondes, Brazil; 31, 6.  
 „ Marguerite Portaix, Alençon, France; 60, 36.  
 „ Marie Constans, Douai; 89, 58.  
 „ Madeleine Guillon, Mustapha, Algeria; 71, 40.  
 „ Marie Rougé Montolieu; 31, 4.  
 „ Giradalupe Faulac, Smyrna; 56, 37.  
 „ Marie Fraticelli, Portici, Italy; 55, 28.  
 „ Marie Touffait, Orléansville, Algeria; 73, 49.  
 „ Suzanne Schroeder, Hodimont, Belgium; 69, 48.  
 „ Adélaïde Garcia, Madrid; 34, 16.  
 „ Jeanne Peeters, Belgium; 49, 27.  
 „ Julie Thomasset, L'Hay; 48, 25.  
 „ Manuela Bereciartua, Madrid; 43, 21.  
 „ Baltasara Calvo, Jaén, Spain; 53, 34.  
 „ Josefa Alberdi, Chiclana, Spain; 70, 46.  
 „ Maria Sabaterc, Madrid; 21, 3 months.  
 „ Basilisa Angosto, Tafalla, Spain; 22, 7.  
 „ Rita Gimena, Cordoba, Spain; 31, 11.  
 „ Petra Aulès, Las Palmas, Canaries; 63, 44.  
 „ Mélanie Meunier, Montpellier, Fr.; 83, 59.  
 „ Victoire Huss, Przeworsk, Poland; 72, 52.  
 „ Agustina Averasturi, Vitoria, Spain; 72, 45.  
 „ Marie Joly, Dijon, France; 40, 16.  
 „ Rose Dariez, Naples; 78, 59.

- Sr. Marie Bondivena, Longwy-Haut, France; 63, 39.  
 „ Jeanne Perotti, la Teppe, France; 26, 5.  
 „ Julie Fineschi, Sienna; 59, 41.  
 „ Catalina Escalante, Madrid; 67, 31.  
 „ Marie Wacogne, Aragona, Italy; 37, 14.  
 „ Madeleine Moreau, Lille-Wazemmes; 89, 59.  
 „ Marie Brot, L'Hay; 60, 40.  
 „ Marie Forest, Tcheng-Ting-Fou, China; 31, 11.  
 „ Eudoxie Hennequin, Melun, France; 77, 54.  
 „ Marie Letort, Constantine, Algeria; 47, 26.  
 „ Madeleine Saint-Paul, Châtillon-sur-Bagneux, France; 73, 44.  
 „ Jeanne Bernard, Clichy; 75, 53.  
 „ Marie Galli, Turin; 30, 11.  
 „ Jeanne Darbon, Lille-Fives, France; 71, 47.  
 „ Louise Lefèvre, Lyons; 51, 28.  
 „ Marie Dursort, Paris; 58, 32.  
 „ Ladislase Smiech, Warsaw, Poland; 29, 4.  
 „ Marie Teibber, Lankowitz, Austria; 30, 9.  
 „ Berthe Thilloy, Paris; 46, 10.  
 „ Ramona Rodriguez, Cuenca, Spain; 74, 43.  
 „ Joseph Averasturi, Hôpital de Vitoria, Spain; 72, 42.  
 „ Maria Mas, Lérida, Spain; 60, 35.  
 „ Escolastica Lopez, Grenada, Spain; 26, 2.  
 „ Elvira Vidal, Valdemoro, Spain; 60, 40.  
 „ Pascuala Montoya, H. St.-Barthélemy de Lima, Spain; 52, 23.  
 „ Adolphine Ghienne, Paris; 64, 42.  
 „ Marguerite Marcou, Hospice de Saint-Pol-en-Artois; 81, 54.  
 „ Maria Loisel, Paris; 37, 11.  
 „ Claudine Garin, Roques, France; 54, 32.  
 „ Ninfa Amasio, Turin; 34, 13.  
 „ Santa Latino, Naples; 40, 13.  
 „ Margaret Gorman, Dublin; 45, 24.  
 „ Francis Karrer, Buffalo, N. Y., U. S.; 72, 49.  
 „ Mary Joseph Melody, Dallas, Texas, U. S.; 59, 38.  
 „ Juliana Gaffney, New Orleans, La., U. S.; 60, 42.  
 „ Loyola Law, Emmitsburg, Md., U. S.; 72, 41.  
 „ Justa Flynn, Emmitsburg, Md., U. S.; 89, 54.  
 „ Stella O'Brien, Lowell, Mass., U. S.; 35, 9.  
 „ Virginia Heaney, Chicago, Ill., U. S.; 32, 9.

**R. I. P.**

## MISCELLANEA

### CHURCH OF ST. VINCENT DE PAUL, IN PARIS.

One of the parish churches of Paris under the patronage of St. Vincent de Paul, is shown in the print which forms the frontispiece of the present number. The historical particulars which follow are taken for the most part from the most useful work of Abbé Duplessis, entitled *Paris Religieux* (In 12, Paris, Roger, 1900) and a portion from a monograph of the Abbé Désers, Rector of St. Vincent de Paul, published in the *Semaine Religieuse* of Paris, (April 28, 1900).

Under the reign of Louis le Gros, a Leper Home was established in a portion of the ancient abbey of St. Lawrence, and this Leper Home was, according to custom, put under the patronage of St. Lazarus. It was under the direction of the Canons Regular of St. Augustine. But with time Paris became more healthful, and the number of patients in the Leper Home began to diminish, so that in the sixteenth century its occupation was gone. It was then turned over by its prior to St. Vincent de Paul, who established there the centre of his works. Hence the name of Lazarists given to the Priests of the Mission.

At the period of the Revolution, the house of St. Lazare became national property; the land was divided up, and a portion of the buildings served and still serves for a prison. But, with the work of St. Vincent, the facilities afforded the residents of the quarter to fulfil their religious duties disappeared. Hence at the granting of the Concordat it became necessary to form a parish under the name of St. Lazare, whose center was a provisional church erected on the Rue Montholon. About 1815, the name St. Lazare disappeared to make way for that of St. Vincent de Paul.

The population however was increasing, and the church on the rue Montholon was entirely inadequate for the demands of the parish. It was decided to erect a new build-



ing and the first stone was laid August 15, 1824, in a lot on rising ground, where, in a small hermitage, St. Vincent de Paul formerly loved to pray. The structure was twenty years building, under the successive direction of J. B. Le Père and de Hittorf, the son-in-law of the former. The church was consecrated by Archbishop Affre, October 21, 1844. Among the pastors of St. Vincent de Paul we may mention Father M. Bennet, consecrated Bishop of La Rochelle in 1827, and who at the time of his death, in 1844, was a Cardinal and Archbishop of Aix.

The church of St. Vincent de Paul, built on an elevation in the rue Hautville, presents from the boulevard a pleasing perspective effect. It is approached by a flight of steps, sixty in number, with an iron hand-rail, and garden plots on each. The structure itself is in the style of a Roman Basilica, but the porch and pediment are Greek. The portico is formed by twelve Ionic columns supporting a pediment, in the tympan of which is a baso relievo sculpture; the subject is *the Glorification of St. Vincent de Paul*. It is the work of Lebœuf-Nanteuil, executed in 1846. At the two ends of the façade, as high as the panel, are stone statues of Saints Peter and Paul, work of the sculptor Ramy, in 1844; above these statues are two square towers, one hundred seventy-five feet high, united by a balustrade upon which rest the statues of the four evangelists (1844): St. Matthew, by Foyatier; St. Mark, by Brian; St. Luke, by Augustus Barre; and St. John, by Valois.

The central door of the church is of bronze; it is adorned with a statue representing our Lord, and a number of embossed bass-relief pieces representing the Apostles, all the work of Farochon (1844.)

In the interior, the nave and the choir in a semicircle are surrounded by the side aisles, the lateral and apsidal chapels, but without transept. The Ionic columns which define

the nave support a frieze decorated with celebrated paintings by Hippolyte Flandrin. Above this frieze, a second row of columns forms a gallery, which supports the entablature adorned with medallions representing saints, on a gold background. The ceiling of the nave, has uncovered joists over the side aisles; these are decorated with mouldings and rich fret-work, while ornaments of various kinds produce a very artistic effect.

The work of art in this Church, *par excellence*, is the well-known frieze painted in 1853 by Hippolyte Flandrin, who painted also the celebrated frescoes of the Church of St. Germain des Prés, in Paris. It is the masterpiece of the artist, and one of the marvels of French painting. On a space of more than two hundred sixty-seven square metres, Flandrin represents an unbroken view of saints in their flight heavenward, symbolized in the sanctuary by angels that are preparing crowns for the elect; these angels are represented in the triumphal arch which is the opening over the sanctuary. —DUPLESSIS.

\* \* \*

In this immense fresco the saints are divided into various groups, separated by the palm bearers. On one side of the church, towards the entrance into the choir, are the confessors, St. Joseph, St. Anthony, St. Benedict, etc: the holy bishops, the holy doctors, St. Athanasius, St. Jerome, St. Augustine, etc: the holy martyrs, St. Stephen, St. Lawrence, etc. and finally, the holy apostles. On the other side are, first the penitents, next the holy virgins and widows; St. Felicita and her children who are contemplating heaven with the limpid gaze of angels. St. Magdalen, St. Thaïs, St. Margaret of Cortona; further on, St. Thaïs is committing to the flames the vesture of her profane festivities; St. Zita, the faithful servant, is at the fountain with her pitcher in hand; next come the holy virgins not martyrs; then St. Martha, St. Scholastica, etc.

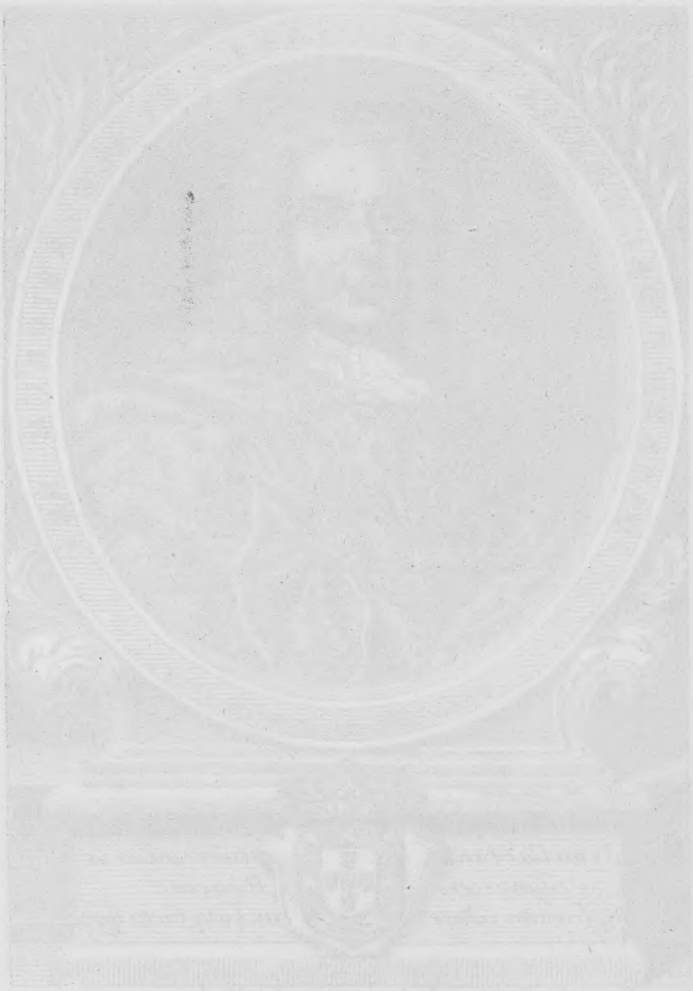
and finally, the holy virgins and martyrs: Saints Agnes, Catherine, Cecilia, etc. This last group, on the epistle side, and that of the apostles on the Gospel side seem to conduct the marvelous procession of the elect, as it meets above the choir the angels who hold in their arms the crowns they have prepared.

One cannot but admire the genius and the sublime inspiration of the painter which enabled him to cover this immense surface with the most graceful of his works, which Beulé called with just admiration, *Christian Panthea*, and of which Ingres said to his disciple: "You must have ascended into heaven to find these radiant countenances." In this beautiful poem, strength is linked with grace, and the deeply religious soul of the artist is made manifest in the solemnly draped figures which follow one another as they appear in a panoramic view above the nave of St. Vincent de Paul. Flandrin knew how to paint; there are indeed under the harmonious folds of the vestment living beings; and though he painted much better than Fra Angelico, he learned from that gentle artist the secret of painting souls.

The general impression derived from this marvelous fresco is one of serenity, of beatific peace, *beata pacis visio*. Charles Blanc said: "An artist is always true when he seizes the spirit of things." This great Christian artist, Hippolyte Flandrin seized the spirit of things and he has spread out for us on the walls of St. Vincent de Paul, a poem of souls, the most beautiful that was ever written.

The frieze of the sanctuary was painted by Picot. The centre of the composition represents our Lord surrounded by the prophets and the apostles that form His court. The Lord is on His throne, and St. Vincent de Paul kneeling is presenting Him the little waifs whom he gathered and whose lives he preserved that they might be given to God.—

Léon DÉSERS.





JOHN V  
KING OF PORTUGAL (1689-1750)

In building a church in honor of St. Vincent de Paul, the city of Paris has erected a monument truly worthy of the great man and of the great Saint whose memory his country would perpetuate.

## PORTRAITS AND HISTORICAL MEMOIRS

OF THE CONGREGATION OF THE MISSION

JOHN V. KING OF PORTUGAL

In his Circular of January 1, 1757, Father de Bras, Superior of the Congregation of the Mission, addressing the whole Company said: I beg you, Gentlemen and my dear Brothers, to remember in your Holy Sacrifices and prayers, H. M. the most faithful Don John de Braganza King of Portugal, our signal benefactor, who died last year, and who having with princely generosity provided at Lisbon a foundation for forty subjects left us, at his own expense, a house fitted for the exercise of our functions.

John V., born in 1689, was proclaimed King of Portugal in 1707. The early part of his reign was disturbed by wars with varied success. From the Peace of Utrecht, in 1713, he turned his attention entirely to the advancement of commerce and education in his kingdom. His wise and prudent government, and his generous and patriotic virtues promoted the happiness of his subjects. They mourned his loss in 1750."—UNIVERSAL BIOGRAPHY.

From the day on which the first Priest of the Mission presented himself at Lisbon, the bearer, it is true, of a letter of recommendation from the Sovereign Pontiff to the King, John V. manifested the most friendly sympathy, and was in every way most devoted to the Congregation (1713).

He multiplied his favors: there was only one point on which he did not fully acquiesce in the desires of the Mis-

sionaries: he would not consent that they be united with the rest of the Congregation, or that they should be dependent upon the Superior General.

But God, "who holds in His hands the hearts of Kings," according to the expression of Holy Writ, would on this point, rectify the will of so excellent a prince.—Da Cunha in his *Life of St. Vincent de Paul*, written in Portuguese and published in Lisbon, in 1779, says:

"St. Vincent de Paul was beatified in 1729. Rev. Joseph Joffreu, Superior of the Priests of the Mission at Lisbon, made the announcement to the King, on September twenty-sixth, eve of the anniversary of the death of the Saint, adding that he intended to celebrate a low Mass on the following day in honor of his Blessed Father. His Majesty replied that he would assist at the high Mass and Vespers which must be sung in the oratory, then serving the purpose of a church and he immediately gave orders that all should be in readiness for the occasion. The choir from the patriarchal church tendered its services; and all the ceremonies of the triduum were honored by the presence of the King and the royal family.

"In 1738, the festivities in honor of the canonization of St. Vincent de Paul were celebrated at Lisbon. His Majesty displayed his munificence, his piety, and his devotion. Notwithstanding the brief time at their disposal, John V. would have a church erected for the occasion regardless of expense. The ornamentation was of the richest; the drapery, the fringes, the paintings, the crystal ornaments of the rarest quality. These ceremonies opened on July eighteenth and continued the whole octave. The clergy from the patriarchal church were the first to participate in the celebration, then came the religious orders: each day solemn office was held with sermon. <sup>1</sup> His Majesty and

<sup>1</sup> We have before us an engraving recently received and which dates from the festivities of the canonization of St. Vincent de Paul at



the royal family assisted each day at the solemnities, remaining from morn to eve, imploring the King of kings to be ever propitious to them.

"At the close of these festivities when the King was leaving the house, Father Joffreu kissed his hand and thanked him for his immense favors and the many honors he had conferred upon them. Then, His Majesty, proving himself more than a benefactor, and desirous to secure to the Congregation in Portugal the very principle of its existence, removed all former proscription: he authorized the Priests of the Mission to recognize the authority of the Superior General.

"The King, at once, issued an order to have brought from Italy, France, and Catalonia, priests who should instruct the new Portuguese students. He determined that the number of Missionaries would be forty, and he furnished rents in proportion. He purchased lands contiguous to the house of Rilhafolles, thus extending the property and rendering it more convenient. He had a plan drawn for a magnificent edifice. This idea was never realized, as the Priests of the Mission thought it too sumptuous for them and moreover, because it was at this epoch that the King was stricken with the infirmity that ended only in the grave; however, he had a long building constructed for the reception of the ordinands and those wishing to make retreats.

Lisbon: these engravings were, no doubt, distributed amongst the people. Below the Saint's picture is inserted in Portuguese: *Saint Vincent de Paul Founder of the Congregation of the Mission*: then followed this prayer and notice which we translate from the Portuguese:

"PRAYER.—Glorious Patriarch, St. Vincent de Paul, we humbly entreat thee, that as France is indebted to thy burning zeal for the relief of the poor and the reformation of the clergy, our kingdom may likewise receive from God, through thy intercession, the same favors.

"One *Pater Noster* and one *Ave Maria* for the increase and sanctification of the clergy. H. E. the Apostolic Nuncio grants one hundred days' indulgence, once a day, to all who recite this prayer.

"F. L. Debrie *del. et fec.* 1748" Note of the *Annals*, 1905.

"Regarding spiritual matters, John V. had the Life of St. Vincent de Paul translated into Portuguese, and ordered it to be brought out in an elegant edition. He also caused two editions of the Rules of the Congregation to be issued, one in *quarto*, the other in *octavo*. When, in 1744, the Missionaries gave the first mission at Santo Antonia do Tojal, this most zealous Prince had a number of Masses offered for the success of the good work. So great was the affection that he entertained for the Congregation and his desire to see it established throughout the Kingdom, that he recommended the most Serene Don Jose, who came to kiss his hand before taking possession of his Archbishopric of Braga, to found a house of the Mission in that city.

"In fine, we cannot but admire his purity of intention; indeed, although he was the founder of the house, and endowed it with the necessary rents, he looked to God alone for his recompense, laying not the slightest obligation nor condition, upon the house.

Not content with the most solemn obsequies held at the time of his decease, in order to perpetuate the memory of this beloved father, the Congregation established the solemn commemoration of his anniversary. At Saint Lazare, Mother House of the Congregation of the Mission, at Paris, the portrait of the most august monarch is placed beside that of the Holy Founder, Vincent de Paul, as a lasting monument of the gratitude entertained towards him by the Congregation of the Mission."—DA CUNHA, 1779.

## LIST OF ESTABLISHMENTS

### OF THE SISTERS OF CHARITY

#### XIV.— UNDER VERY REV. J. B. ETIENNE (*continued*).

We have already published, under the head of Historical Information, the principal establishments founded since the time of St. Vincent de Paul.

We shall now continue the list which will lead up to 1870.

NOTA.—The abbreviations indicate the nature of the work : S., School ; F. S., Free School ; H., Hospital ; C. H., Civil Hospital ; G. H., General Hospital ; M. H., Military Hospital ; H. D., Hôtel Dieu ; H. C., House of Charity ; O., Orphanage or Ouvroir.—For Italy, *Ricovero* signifies Hospice ; *Conservatorio*, an Ouvroir.—For Spain and Latin America, College (*Colegio*) a School or a Boarding School for young Ladies — Those establishments whereof the nation is not indicated but only the department, are in France.

1854. Talmay (Côte-d'Or), H. C., S.  
Teruel (Spain, Aragon), H. C.  
Torteron (Cher), H. C., F. S.  
Troy (United States, New York), C. H.  
Tudela (Spain, Navarre), Hosp.  
Turin (Italy), H. C.  
Vallières (Creuse), H. C.  
(1672) Verviers-Andrimont. See above *Andrimont*.  
(1844) Verviers (Belgium), H. C. Saint-Vincent.  
(1846) Verviers (Belgium), H. C. Saint-Joseph.  
(1854) Verviers (Belgium), C. H.
1855. Amélie-les-Bains (Pyrénées-Orientales), M. H.  
Arras (Pas-de-Calais), Orph. deaf mutes.  
Bagnères-de-Luchon (Haute-Garonne), H. D., S.  
Bahia (Brazil), Providence.  
Chalon-sur-Saône (Saône-et-Loire), H.  
Châlons-sur-Marne (Marne), H.  
Champelauson (Gard), H. C., F. S.  
Clermont-Ferrand (Puy-de-Dôme), H. C., S.  
Constantinople (Turkey), Boarding School, Saint-Esprit.  
Drogheda (Ireland), H. C.  
Flavy-le-Martel (Aisne), H. C.

1855. Fontaines-lès-Chalon (Saône-et-Loire), H. C., S.  
 Gnesen (Prussia Poland, Posnania), H. C.  
 Grand'Combe (La) (Gnrd), Hospice, S.  
 Guadalajara (Spain; New Castile), H.  
 Gubbio (Italy), H.  
 Havre (Le) (Seine-Inférieure), H. C.  
 Holimont (Belgium), H. C., Providence.  
 La Salle (United States, Illinois), St. Vincent's Asylum.  
 Maglie (Italy), O.  
 Marengo (Algeria), H. C.  
 Marez (Nord), H. C., S.  
 Marseilles (Bouches-du-Rhône), M. H.  
 Mexico (Mexico), Hospice for the Insane.  
 Miélan (Gers), H. C., F. S.  
 Murcia (Spain), Hospice.  
 Murcia (Spain), Hosp  
 Neuville-sur-Saône (Rhône), C. H.  
 Nivelles (Belgium), G. H.  
 New Orleans (United States, Louisiana), Asylum.  
 Ormes (Les) (Yonne), H. C., F. S.  
 Paris, IV<sup>e</sup> ; Saint-Gervais ; maison de la Sainte-Enfance de Marie,  
 H. C.  
 Paris, V<sup>e</sup> ; Val-de-Grâce, M. H.  
 Paris, VII<sup>e</sup> ; Gros-Caillou, M. H.  
 Paris, XIII<sup>e</sup> ; N.-D. de la Gare, H. C., F. S.  
 Paris, XX<sup>e</sup> ; Saint-Jean-Baptiste de Belleville, Crèche, F. S.  
 Piedmont (Italy), H. C.  
 Posen (Prussian Poland, Posnania), H. C. Saint-Joseph.  
 Prévrière (La) (Maine-et-Loire), H. C.  
 Quevilly (Grand), (Seine-Inférieure), H. C.  
 Rabat (Ariège), H. C.  
 Rio de Janeiro (Brazil), College Immaculate-Conception.  
 Saint-Alban (Rhône), Hospice.  
 Saint-Barnabé, near Marseilles (Bouches-du-Rhône), H. C.  
 Sainte-Marguerite, near Marseilles (Bouches-du-Rhône), Orphanage.  
 Salamanca (Spain, Old Castile), Hospice.  
 Salonica (Turkey, Macedonia), H. C.  
 Tarbes (Hautes-Pyrénées), H. C.  
 Tarentum (Italy), H. C.  
 Valladolid (Spain, Old Castile), Hospice.
1856. Aix (Bouches-du-Rhône), H. C.  
 Amiens (Somme), Paroisse Sainte-Anne, C. H., S.  
 Annappes (Nord), C. H., S.  
 Antequera (Spain, Malaga), Hosp.

1856. Aubry (Nord), H. C.  
 Baltimore (United States, Maryland), Infant Asylum.  
 Boulogne (Seine), Asylum.  
 Bournabat near Smyrna (Turkey in Asia), H. C.  
 Cagliari (Italy, Sardinia), C. H.  
 Celles-lez-Dinant (Belgium), Hermitage Saint-Hadelin, H. C.  
 Constantinople (Turkey), Hôp. de la Paix.  
 Crécy-en-Ponthieu (Somme), H.  
 Elbeuf (Seine-Inférieure), Asylum.  
 Fécamp (Seine-Inférieure), H. C.  
 Foligno (Italy), Hosp.  
 Gallipoli (Turkey), H. C.  
 Gigny, par Sennevoy-le-Bas (Yonne), H. C.  
 Granne (Drôme), H. C.  
 Grau-du-Roi (Gard), H. C.  
 Ieni Kapou (Turkey in Europe), H. C.  
 Iesi (Italy), Conservatorio.  
 Ile Sainte-Catherine (Brazil), H.  
 Irun (Spain, Guipuzcoa), H.  
 Khosrowa (Persia), H. C.  
 Lacauue (Tarn), H. C.  
 Léopol (Austria, Galicia), Prison Sainte-Madeleine.  
 Los Angeles (United States, California), H. C.  
 Louhans (Saône-et-Loire), H. C.  
 Lowicz (Russian Poland), H. Saint-Thaddeus.  
 Madrid (Spain), H. C. Santa-Isabel (French Sisters).  
 Mobile (United States; Alabama), H. Providence.  
 Modica (Italy), O.  
 Nivelles (Belgium), Orph. Boys.  
 Orgeval (Seine-et-Oise), H. C.  
 Palermo (Italy, Sicily), Olivuzza, H. C.  
 Paris, XIII<sup>e</sup>; Saint-Casimir, Polish Work.  
 Plaines (Aube), H. C.  
 Pont-Saint-Esprit (Gard), Oph. Boys.  
 Puteaux (Seine), H. C, F. S.  
 Quesnoy (Le) (Nord), H. C., S.  
 Rio-de-Janeiro (Brazil), Infant Asylum.  
 Rochechouart (Haute-Vienne), C. H.  
 Saint-Just (Charente-Inférieure), H. C.  
 Saint-Marcel, near Marseilles (Bouches-du-Rhône), H. C.  
 Saint-Pierre-lès-Elbeuf (Seine-Inférieure), Orphans.  
 San Benedetto (Italy), Schools.  
 Santiago (Spain, Galicia), Hospice.  
 Sassari (Italy, Sardinia), H.  
 Sassari (Italy, Sardinia), Orphan girls.

- 1856 Sienna (Italy), H. C.  
 Syracuse (Italy, Sicily), H. C.  
 Tain (Drôme), H. C.  
 Treja (Italy), H., S.  
 Véron (Yonne), H. C.  
 Vertus (Marne), H.  
 Westerloo (Belgium), Hospice Saint-Louis.  
 Willems (Nord), H. C.
1857. Alais (Gard), Hospice, F. S.  
 Arcueil (Seine), H. C., F. S.  
 Ascoli (Italy), C. H.  
 Aubin (Aveyron), Infirmary.  
 Avila (Spain; Old Castile), H.  
 Bahia (Brazil), Orph. du Sacré-Cœur.  
 Bemfica (Portugal), Orph.  
 Biozat (Allier), H. C., F. S.  
 Brousse (Turkey in Asia), H. C.  
 Bully-Grenay (Pas-de-Calais), H. C., F. S.  
 Cadiz (Spain, Andalousia), Insane.  
 Caillau (Var), H. C.  
 Champ-Saint-Père (Vendée), H. C.  
 Chasseneuil (Charente), H. C., F. S.  
 Chiaravalle (Italy), H., S.  
 Clamart (Seine), H. C., S.  
 Commachio (Italy), H., Asylum, S.  
 Dublin (Ireland), Insane.  
 Dublin (Ireland), H. C.  
 Gand (Belgium), Hospital.  
 Guanabacoa (Cuba), H.  
 Hrubieszow (Russian Poland), H.  
 Kornik (Prussian Poland), H. C.  
 Lecce (Italy), Asylum.  
 Lisbon (Portugal), Ajuda, Orph.  
 Lisbon (Portugal), Sacré-Cœur, Orph.  
 Lisbon (Portugal), Saint-Vincent, Hosp.  
 Lowicz (Russian Poland), Hosp.  
 Lyons (Rhône), Pharmacy.  
 Madrid (Spain), Asylum.  
 Madrid (Spain), Hosp. de la Princesse.  
 Magny-en-Vexin (Seine-et-Oise), C. H.  
 Malaga (Spain, Andalousia), Hosp. Saint-Jean-de-Dieu (French Sisters).  
 Manson (Puy-de-Dôme), H. C., S.  
 Montceau-les-Mines (Saône-et-Loire), Hosp.

1857. Montereau (Seine-et-Marne), Ouvroir.  
 Monterey (Mexico), S.  
 Montluçon (Allier), H. C., F. S.  
 Montoro (Italy), S. intern.  
 Montpellier (Hérault), Asylum Saint-Vincent  
 Nogent-le-Rotrou (Eure-et-Loir), Orph. Boys.  
 Norfolk (United States; Virginia), Hosp.  
 Orense (Spain, Galicia), Hosp.  
 Orly (Seine), H. C.  
 Osimo (Italy), Hosp., Asylum.  
 Ourmiah (Persia), H. C.  
 Paris, XII<sup>e</sup> ; Maison Eugène-Napoléon, Ouvroir de la ville de  
 Paris, faubourg Saint-Antoine, 254.  
 Paris, XIII<sup>e</sup> ; N.-D. de la Gare, H. C.  
 Paris XVIII<sup>e</sup> ; N.-D. de Clignancourt, H. C.  
 Pernambuco (Brazil), Hosp.  
 Placentia (Italy), Hosp.  
 Rochester (United States, New York), St. Mary's Asylum.  
 Ruffano (Italy), H. C.  
 Saint-Louis, near Marseilles (Bouches-du-Rhône), H. C., S.  
 Saint-Ouen (Seine), H. C., F. S.  
 Saint-Servan (Ille-et-Vilaine), Retreats, F. S.  
 Sampierdarena (Italy), Ouvroir.  
 San Severino (Italy), Orph.  
 Santa Barbara (United States, California), Orph.  
 Santiago (Chili), Hosp. for Old Men.  
 Sheffield (England), H. C.  
 Tain (Drôme), La Teppe, Asile d'épileptiques.  
 Toulon (Var), M. H.  
 Vianna d'Alem Tejo (Portugal), H. C.  
 Virle (Italy), H. C.
1858. Alcala de Henares (Spain; New Castile), Asylum.  
 Alcante (Spain; Valencia), Hosp.  
 Allenstein (Eastern Russia), Hosp.  
 Allouettes (Les) (Saône-et-Loire), C. H.  
 Ancône (Italy), Ricovero.  
 Ascoli (Italy), Conservatorio.  
 Aubervilliers (Seine), M., F. S.  
 Baltimore (United States, Maryland), St. John's School.  
 Baltimore (United States, Maryland), St. Vincent's School.  
 Bitonto (Italy), C. H.  
 Bourg-la-Reine (Seine), H. C., F. S.  
 Bovino (Italy), Hosp.  
 Burgo de Osma (Spain, Old Castile), Provincial Hosp.



1858. Burgo de Osma (Spain, Old Castile), Hosp. St. Augustin.
- Carthagena (Spain, Murcia), Hosp.
- Civita Nova (Italy), Hosp.
- Coucy-le-Château (Aisne), C. H., S.
- Créteil (Seine), H. C., F. S.
- Domagné (Ille-et-Vilaine), H. C., F. S.
- Dronero (Italy), Asylum.
- Flocellière (La) (Vendée), H. C.
- Fontenay-aux-Roses (Seine), H. C., S.
- Fribourg (Switzerland), H. C.
- Grenada (Spain, Andalousia), H. C., Asile de l'Immaculée-Conception (French Sisters).
- Guadalajara (Mexico), Hospice.
- Gurgy (Yonne), H. C.
- Heverle (Belgium), School Saint-Louis.
- Léopol (Austria, Galicia), Instit. Francis Joseph.
- Lima (Peru), Hosp. Sainte-Anne.
- Lima (Peru), Hosp. Military, Saint-Barthélemy.
- Lima (Peru), Hosp. May Second.
- Lima (Peru), Orph.
- Lyons (Rhône), M. H.
- Lyons (Rhône), Rédemption, H. C., F. S.
- Madrid (Spain), Hosp. de la Vénér. Thérèse de St.-François.
- Marche-les-Dames (Belgium), Hosp.
- Marseilles, Douanes (Bouches-du-Rhône), H. C., F. S.
- Massa (Italy), School.
- Meldola (Italy), Hosp., Schools.
- Mézin (Lot-et-Garonne), H. C., S.
- Migliarino-Piseno (Italy), H. C.
- Montceau-les-Mines (Saône-et-Loire), Hosp., F. S.
- Murcia (Spain), Hosp.
- Nangeat (Haute-Vienne), Dépôt.
- New Orleans (United States, Louisiana), Infant Asylum.
- Offida (Italy), Hosp.
- Olinda (Brazil), Orph.
- Paris, XIII<sup>e</sup> ; Sainte-Anne de la Maison-Blanche, H. C., S.
- Pernambuco (Brazil), College.
- Pernambuco (Brazil), Infant Asylum.
- Porto (Portugal), Hosp. French.
- Racconigi (Italy), Asylum, School.
- Rennes (Ille-et-Vilaine), M. H.
- Riom-ès-Montagnes (Cantal), H. C., S.
- Sainte-Enimie (Lozère), H. C., S.
- Saint-Louis (United States, Missouri), Insane.
- Sainte-Suzanne, par Prétot (Manche), H. C., F. S.

1858. Saint-Vallier par Montceau-les-Mines (Saône-et-Loire), H. C.  
Sant' Angelo dei Lombardi (Italy), Hosp.  
Sauvignes (Saône-et-Loire), H. C.  
Sèvres (Seine-et-Oise), Hosp. Saint-Jean.  
Soria (Spain, Old Castile), Provincial Hosp. (French Sisters).  
Soria (Spain, Old Castile), Hosp. Santa Isabel. (French Sisters).  
Toluca (Mexico), Hosp. Saint-Jean-de-Dieu.  
Tossignano (Italy), Hosp., School.  
Vergara (Spain, Guipuzcoa), Providence.  
Viana (Spain, Navarre), School.  
Vigan (Le) (Gard), H. C.  
Vincennes (Seine), M. H.
1859. Alger (Algeria M. H., of the Dey).  
Alicante (Spain, Valencia), Hosp. Saint-Jean-de-Dieu.  
Amiens (Somme), Maison Cozette, H. C.  
Aquila (Italy), Asylum.  
Arenys-de-Mar (Spain), H. C.  
Bahia (Brazil), H. C., Orph.  
Begona (Spain, Guipuzcoa), Providence.  
Bel-Air (Ile of Réunion), Hosp.  
Bene (Italy), Hosp.  
Blanzay (Saône-et-Loire), H. C, F. S.  
Bourg-Argental (Loire), Manufactory.  
Bourget (Le) (Seine), H. C., S.  
Bruay (Pas-de-Calais), H. C., F. S.  
Buenos-Ayres (Rep. Argentine), Hosp. Saint-Roch.  
Burgos (Spain, Old Castile), Hosp.  
Cadiz (Spain, Andalousia), H. C.  
Chieti (Italy), C. H.  
Courbesac (Gard), Orph.  
Cracow, faubourg Kleparz, Rue de Varsovie, 8, Central House, Orph.  
Crosby (England), H. C.  
Detroit (United States, Michigan), School.  
Douera (Algeria, Alger), C. H.  
Elizondo (Spain, Navarre), H. C.  
Epinay-sous-Sénard (Seine-et-Oise), Convalescence, F. S.  
Erquy (Côtes-du-Nord), C. H., S.  
Evreux (Eure), H. C.  
Publaines (Seine-et-Marne), H. C.  
Garches (Seine-et-Oise), C. H.  
Heilsberg (Prussia), Orph.  
Isle-Adam (L') (Seine-et-Oise) H. C.  
Issoudun (Indre), H. C.  
Laghouat (Algeria), H. C.  
Lille-Moulins (Nord), H. C., S.

1899. Lille-Wazemmes (Nord), H. C.  
 Little Crosby, near Liverpool (England), School.  
 London (England, Westminster), Carlisle Place, H. C.  
 Lorca (Spain, Murcia), Hosp. (French Sisters).  
 Magistère (La) (Tarn-et-Garonne), H. C.  
 Malaga (Spain), Asile de San Manuel (French Sisters).  
 Metz-Saint-Joseph (Lorraine), Orph.  
 Milan (Italy), H. C.  
 Molfetta (Italy), H. C., Hosp.  
 Nanteau-sur-Lunani (Seine-et-Marne), H. C.  
 Nanterre (Seine), H. C., F. S.  
 Naples (Italy), Orph. *La Salute*.  
 Nice (Alps-Maritime), Hosp. Sainte-Croix.  
 Nice (Alps-Maritime), Asylum, St. Peter's School.  
 Noeux (Pas-de-Calais), H. C., F. S.  
 Nolay (Côte-d'Or), C. H.  
 Pansola, par Macerata (Italy), Hosp., School.  
 Paris, X<sup>e</sup> ; Saint-Joseph, Avenue Parmentier, 149, H. C.  
 Philadelphia (United States, Pennsylvania), Hosp. St.-Joseph.  
 Rio-de-Janeiro (Brazil), Orph. Sainte-Thérèse.  
 Rive-de-Gier (Loire), H. C.  
 Rodez (Aveyron), H. C.  
 Rouen (Seine-Inf.), H. C., Saint-Paul's School.  
 Rome (Italy), H. C., School Saint-Jean-des-Florentins.  
 Rome (Italy), Hosp. Santa Maria in Cappella.  
 Saint-Bris (Yonne), H. C.  
 Saint-Etienne-du-Rouvray (Seine-Inférieure,) Asylum.  
 Saint-Louis (United States, Missouri), Asylum.  
 Valparaíso (Chili), C. H.  
 Vésinet (Le Seine-et-Oise), Convalescence.  
 Warsaw (Russian Poland), H. C.  
 Wagrowice (Prussia), Orph.
1860. Algiers, Dépôt (Algeria), Hosp.  
 Alma (Algeria), H. C.  
 Bagneux (Seine), H. C., S.  
 Bari (Italy), C. H.  
 Beauvais (Oise), Ouvroir.  
 Bermandreis (Algeria), Filature.  
 Beyrout (Syria), Orph.  
 Bézenet (Allier), H. C., F. S.  
 Bièvres (Seine-et-Oise), Asylum.  
 Boissezon (Tarn), C. H., School.  
 Bologna (Italy), C. H.  
 Brescia (Italy), C. H.

1860. Capua (Italy), C. H.  
 Carbonne (Haute-Garonne), C. H., F. S.  
 Caserte (Italy), C. H.  
 Châtillon-s -Bagneux (Seine), Hospice Sainte-Anne.  
 Confort (Ain), H. D., F. S.  
 Constantine (Algeria), C. H.  
 Cracow (Austria, Galicia), Hosp. Saint-Esprit.  
 Crémone (Italy), C. H.  
 Dugny (Seine), H. C., F. S.  
 Elancourt (Seine-et-Oise), Orph. agr., F. S.  
 Florence (Italy), M. H.  
 Fublaines (Seine-et-Marne), Hosp.  
 Galatina (Italy), Orph.  
 Lanark (Scotland), H. C.  
 Lima (Peru), Hosp. Insane.  
 Lisbon (Portugal), C. H. Sainte-Marthe.  
 Loretto (Italy), Hospital.  
 Madrid (Spain), H. C. de San Alfonso, French Sisters.  
 Malzieuville (Lozère), H. C., S.  
 Manila (Philippines), Saint-Jean-de-Dieu, C. H.  
 Mauriac (Cantal), H. C.  
 Mendrisio (Italy), Hospital.  
 Milan (Italy), C. H.  
 Mobile (United States, Alabama), C. H.  
 Montboucher (Drôme), Hosp.  
 Naples, Chiaja (Italy), Central House, Orph.  
 Naples (Italy), Hosp. Militaire de la Trinité.  
 New Orleans (United States, Louisiana), Saint-Simeon's School.  
 Paris, IX<sup>e</sup> ; (Notre-Dame-de-Loretto), Crèche, H. C.  
 Paris, XIII<sup>e</sup> ; (Saint-Médard de la Glacière), Maison Marie-Joseph,  
 rue de la Glacière, 47.  
 Parma (Italy), C. H.  
 Persan (Seine-et-Oise), Orph , School.  
 Porto-Villar (Portugal), H. C.  
 Richmond (United States, Virginia), Hosp.  
 Saint-Aubin-d' Escroville, near Le Neubourg Eure, H. C., F. S.  
 Saint-Germain-Soiron, near Pepinster (Belgium), Hosp. St.-Henri.  
 Saint-Mande (Seine), H. C., F. S.  
 Saltillo (Mexico), College.  
 San Lucar de Barrameda (Spain), Guipuzcoa, Hosp.  
 Santander (Spain), Asile de San José (French Sisters.)  
 São Fiel (Portugal), Orph.  
 Séon-Saint-André, banlieue de Marseille (Bouches-du-Rhône), H.  
 C., S.  
 Scoda (Prussian Poland), H. C.

1860. Serena (La Chili), Hosp.  
 Soiron (see above, *Saint-Germain-Soiron*).  
 Tortona (Italy), Hosp.  
 Trani (Italy), Hosp.  
 Turin (Italy), Ricovero.  
 Versailles (Seine-et-Oise), Ouvroir.  
 Villemur, (Haute-Garonne), C. H., F. S.  
 Washington (United States), School.  
 Washington (United States) Infant Asylum.  
 Zamora (Spain, Léon), Hosp.
1861. Albi (Tarn), H. C.  
 Arezzo (Italy), H. C., S.  
 Beaurepaire (Saône-et-Loire), H. C., F. S.  
 Bologna (Italy), H. C.  
 Bullingham (England), H. C.  
 Cagliari (Italy), Hosp. Saint-Vincent.  
 Cagliari (Italy), Asylum Carlo-Félice.  
 Capua (Italy), Hosp. Military.  
 Carru (Italy), Hosp., Asylum.  
 Caserte (Italy), Hosp. Military.  
 Castelmorone (Italy), H. C.  
 Cava (Italy), Hosp. Military.  
 Chambon (Loire), C. H., F. S.  
 Chapelle-Souef (Orne), H. C.  
 Charenton (Seine), H. C., F. S.  
 Chicago (United States), Day School.  
 Chieti (Italy), M. H.  
 Epinay-sur-Orge (Seine-et-Oise), H. C., F. S.  
 Etagnat (Charente), H. C., F. S.  
 Funchal (Madeira), Hosp.  
 Gaillac (Tarn), H. C., F. S.  
 Geneva (Notre-Dame Switzerland), H. C.  
 Grenada (Spain, Andalousia), Hosp. of Refuge.  
 Héricy (Seine-et-Marne), H. C., F. S.  
 Kielce (Russian Poland), Hosp.  
 Libourne (Gironde), Asylum.  
 Lima (Peru), Hosp., Infant Asylum.  
 Loebau (Prussia Western), H. C.  
 Malaga (Spain), Asylum St. John of God, (French Sisters).  
 Marles (Pas-de-Calais), H. C.  
 Metz (Moselle), H. C.  
 Neutra (Austria), H. C.  
 Nice (Alps Maritime, Paul Gautier), Asylum.  
 Oria (Italy), Asylum.

1861. Palencia (Spain, Old Castile), Hosp. Saint-Barnabas.  
Pantin (Seine), H. C., F. S.  
Pelplin (Poland Prussia), Infirmary.  
Péronne (Somme), Asylum, School.  
Pinon (Aisne), H. C., F. S.  
Placentia (Italy), Hosp. Military.  
Rome (Italy), Hosp. Military Saint-Esprit.
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## CONTENTS NO. 1.

	Page
The Year 1905. . . . .	3
Extract from <i>The Liturgical Year</i> . Dom Guéranger. . . . .	10
Translation of the Relics of St. Vincent de Paul, Abbé Gerbet. . . . .	23
History of the Annals. . . . .	33
Our Annals. A. M. . . . .	40
The Congregation of the Lazarists and their Apostolate in Missionary Countries. Rev. A. Milon, C. M. . . . .	49

## EUROPE

### IRELAND

Drogheda. — Golden Jubilee of the House of Charity: Historical Notes. . . . .	57
---	----

### ITALY

#### *Piedmont*

Turin. — On their way to this City the Victims of the Earthquake in Calabria Receive Hospitality from Our Holy Father, Pius X., in Rome. Sr. Grassini. . . . .	64
--	----

### SPAIN

Missions in the Island of Fuerteventura (Canaries). Rev. P. Pazos, C. M. . . . .	66
---	----

### PORTUGAL

Lisbon.—Triduums and Pious Ceremonial at São Romão. Rev. J. M. L. Garcia, C. M. . . . .	71
Historical Notes Concerning the Various Establishments of the Congregation of the Mission: I. Lisbon, Rilhafolles. . . . .	76
II. Other Establishments: To the Period of the Suppression of the Religious Orders in Portugal, 1884. . . . .	80

### ROUMANIA

Bucharest.—Prince Vladimir Ghika's Petition for Sisters of Charity for a Foundation. . . . .	89
--	----

CONTENTS

ASIA

CHINA

*North Kiang-Si*

Death of Mgr. Géraud Bray, Vicar Apostolic († September 24, 1905.) 93

SYRIA

Tripoli.—The Ecclesiastical Retreats at Eden. Rev. A. Ackaouy, C. M. 95

PERSIA

Tauris.—Interesting Notes. Sr. M. Bertrand. 98

— The Works of the Missionaries and those of the Sisters.

Mgr. Lesné. . . . . *Ibid.*

AFRICA

ABYSSINIA

Cause of the Beatification of Mgr. Justin de Jacobis, Vicar Apostolic  
of Abyssinia. Decree *de Non-cultu* (June 20, 1905) 101

SOUTHERN MADAGASCAR

Farafangana.—Visit of the Governor General to the Leper Home  
and the Schools. Rev. Ch. Lasné. . . . . 103

NORTH AMERICA

UNITED STATES—MISSOURI

Perryville.—Tribute to Very Rev. William J. Barnwell, C. M., late  
Visitor of the Western Province. Rev. F. X. Feely, C. M. 126

WEST INDIES (ANTILLES)

Historical Summary of the Province of the Lazarist Missionaries  
in the Antilles: Havana, Santiago de Cuba, Matanzas,  
Island of Cuba; San Juan, Ponce, Island of Porto Rico.  
Rev. R. Guell, C. M. . . . . 106

## SOUTH AMERICA

### COLOMBIA

Nataga and Tierradentro.—Missions; Tour Among the Indians:	
Feast of St. Peter. Rev. E. Larquère, C. M. . . . .	11
OUR DEPARTED: Missionaries: Sisters. . . . .	133
MISCELLANEA.—Church of St. Vincent de Paul, in Paris, . . .	137
PORTRAITS AND HISTORICAL MEMOIRS of the Congregation of the	
Mission: John V., King of Portugal (1750). . . . .	141
List of Establishments of the Sisters of Charity (Continued). . .	145

### ILLUSTRATIONS:

Paris.—Church of St. Vincent de Paul. . . . .	1
Mgr. Géraud Bray, Vicar Apostolic of North Kiang-Si, China. . .	93
Havana.—Church of the Priests of the Mission, <i>la Merced</i> . . .	108
John V., King of Portugal. . . . .	141